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ABSTRACT

This report presents findings of a study of a variety of factors relating the processes of aging and faith development among adults. Part I is an overview of the entire study. The introduction (chapter 1) provides its setting. Chapter 2 delineates the project's overall structure and its use of two complementary research designs to gather similar data. Chapter 3 assesses the strengths and weaknesses of each of these designs or modules--a telephone survey administered by the Gallup Organization and indepth, qualitative interviews. Chapter 4 provides an overview of findings, including the following: (1) the dynamics of faith development are the same for men and women; (2) faith development occurs in varying patterns of activity; (3) a definite correlation exists between major life events and changes in faith; (4) faith development and involvement in organized religion are correlated; and (5) faith development and social involvement are correlated. Chapter 5 provides theological reflection upon social science research. Chapter 6 summarizes evaluative comments of participants at regional conferences. Implications for ministry are explored in chapter 7; the postscript looks to the future. Parts II and III of the report provide the scholarly documentation of the project's two research designs. Methodology and findings are presented. Instruments are included. (Each of the three parts of this report are approximately the same length.) (YLB)

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FAITH DEVELOPMENT IN THE ADULT LIFE CYCLE

The Report of a Research Project

Prepared for:

The Religious Education Association
of the
United States and Canada

and

The Twenty-Two Partner Organizations,
Sponsors of the Project

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FORWARD

Between 1981 and 1986, the Faith Development in the Adult Life Cycle Project studied a variety of factors relating the processes of aging and faith development among adults. This extensive research involved well over 1000 persons in North America and provided hundreds of insights which have implications for ministry and the helping professions. Some highlights of the findings include:

+ Crisis experiences, both positive and negative, appear to be the major factor in the stimulation of faith development. They may lead either to a "stronger" or "weaker" adherence to previously held faith orientations but, clearly, most change in an individual's faith takes place at times of life transitions.

+ Two out of three persons believe that faith should change and develop throughout life, although fewer church members than non-members hold this view.

+ Men and women experience the faith journey differently. Women reflect upon and find fuller dimensions of meaning in experiences they associate with their faith journey, and tend to share faith attitudes with others more than do men. Men tend to be more traditional in their faith structures and less likely to discuss them than are women.

+ The young adult years and mid-life are times of particular ferment and often rethinking of one's faith structures. Beyond this, faith development is not related directly to one's age as much as to the personal and societal factors which affect a person's life.

+ The quality of a person's involvement in the faith community, more than membership per se, contributes most to faith development.

+ "A relationship with God" was by far the most widely held definition of faith among respondents.

+ There is a strong positive correlation between one's psychosocial health (Erikson measure) and his/her faith development (Fowler stage structure).

+ Higher education leads to more openness to faith change, and also to a weakening of traditional faith orientations.

+ A significant number of respondents see themselves as more "spiritual" than "religious." Many viewed organized religion more a hindrance than a help in their quest for meaningful faith.

+ Involvement with social issues and concerns appears to enhance faith development.

+ A balance between the "cognitive" and the "affective" dimensions of one's faith development is highly important.

+ Non-traditional forms of education often lead to greater maturity in one's faith development.

These and other findings are reported and discussed in the pages that follow.

Part I of this Report is an overview of the entire study. The INTRODUCTION (Chapter 1) provides its setting, while Chapter 2, THE PROCESS OF THE STUDY, delineates the Project's overall structure and its unique use of two complementary research designs to gather similar data. Chapter 3, THE MODULES, assesses the strengths and weaknesses of each of these designs.

The SUMMARY OF THE FINDINGS in Chapter 4 is the heart of the Report and provides an overview of the most important data from the study. Readers primarily interested in the research findings may want to turn directly to this chapter.

THEOLOGICAL REFLECTION upon essentially social science research provided by theologians at the Project's Regional Conferences is found in Chapter 5, while Chapter 6, FEED-BACK FROM THE REGIONALS, emphasizes the Project's participative research emphasis with a summary of the major evaluative comments of over 850 participants at the same Regionals.

Chapter 7 moves beyond the data to explore some IMPLICATIONS FOR MINISTRY, the beginning of the Project's continuing goal to provide resources for clergy, educators, counselors, and others who work with adults growing in their faith. The Postscript looks to THE FUTURE, seeking to glimpse a bit of the possibilities for FAITH DEVELOPMENT IN THE ADULT LIFE CYCLE between now and the end of the century.

Parts II and III of this Report provide the scholarly documentation of the Project's two research designs: Module 1, with its large, statistically valid Gallup sample, and Module 2, with its in-depth, face-to-face exploration of deeper meanings.

Part I, therefore, provides the overview; Parts II and III the details. Each reader is invited to explore those sections of most interest to her or him. We hope they open for you, as they have for us, new understandings of the exciting and vital dynamics of faith development in the adult life cycle.

--The Project Steering Committee
May, 1987

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PART I

The Project Report

Chapter 1

INTRODUCTION

The Faith Development in the Adult Life Cycle Project was conceived in 1979 to seek to identify and better understand relationships between the changing dynamics of adulthood and a person's developing faith. What began as concern among a few leaders came ultimately to involve well over 1200 persons and 23 religious organizations in a major research endeavor.

The Project sought to bridge a gap, to provide dialogue between the social sciences and theology, between developmental psychology and ministry. In many ways, this goal was achieved. This Report tells the story of the study.

Chapter 2, on THE PROCESS OF THE STUDY, is as important as the findings which follow, because the procedures it outlines made possible a variety of perspectives from the research. It consciously sought to provide the social science/theological dialogue throughout; it emphasized "participative research" and "practical application" in ways often missing from much academic research, and it utilized two distinctly different research modules to gather the data. The Project leaders affirm both the PROCESS and the FINDINGS as equally important for this Report.

Background

Faith is not limited to one's religious affiliation or doctrinal affirmations. Rather, it encompasses and focuses on that dynamic element of an individual's total being which involves issues of ultimate concern such as the meaning of life and death, the existence and nature of Diety, and the like.

Traditionally, faith has been perceived as a "given", an "absolute", the foundation of one's religious beliefs, loyalties, and activities. Many religious perspectives have held that faith does not change--it is the individual who must change his/her life style and attitudes to conform with the expectations of faith.

For many, this emphasis has resulted in conversions and acceptance of the expectations of a given faith-stance. For others, it has led them to reject, or at least to ignore, the affirmation of any faith.

In contemporary society, for which change, diversity, and pluralism are increasingly the norm, the traditional concept of faith has less meaning for many than it did in simpler times. In the past fifty years, life cycle research life cycle research has stretched our understanding of human development and change significantly and, quite properly, these understandings have led theologians to consider and explore the concept of faith as developmental. The Faith Development in the Adult Life Cycle Project is a part of that exploration.

In recent years, significant research related to the adult life cycle has been done. Gail Sheehy's Passages[1] was a best seller for years because it helped

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1. Sheehy, 1976

people understand that they are not alone, that countless others have the same struggles dealing with the dynamics of an ever-changing adulthood. Hardly a week passes that a TV show, magazine article, or new movie does not deal with some theme related to the physical, psychological, or social dynamics of adult change. Concepts like "generation gap", "mid-life crisis", and "senior citizen", which emphasize the life journey, are a part of everyday conversation. An understanding of the nature of human adulthood is of increasing interest to us all.

Unfortunately, however, little of this research has dealt with the dynamics of religious or faith development change through the life span. More specifically, this dimension of adulthood, of major importance to many if not most adults, has not been addressed significantly by either social scientists or theologians.

For example, the baby-boom generation is now in young adulthood. Countless studies chart their every move and trend, but little research has been done related to their faith and values development. These men and women were teenagers--traditionally that period in which independent religious and social values are worked through and formed--during the turbulent '60s, a time of social upheaval and confusion. for many, their teen-age faith and values development took place outside the context of strong church or even family nuture.

These men and women, most now in young adulthood, are rapidly approaching mid-life, a time when important rethinking of earlier faith and values structures normally occurs. Between now and the year 2000, our society will experience the phenomenon of this unusually large population, without the traditional roots of faith and values, seeking to deal with the disquieting stress of mid-life change. It will be difficult for many, but it will provide a tremendous opportunity for religious leaders who understand these dynamics to minister to this unique population of mid-life adults through preaching, liturgy, counseling, and education.

The opportunity is not limited to mid-life adults, either. Young adults facing the ultimate demands of a society living perpetually in the context of nuclear destruction are seeking new answers. Senior citizens no longer "decline" through the retirement years, but are increasingly active in dealing with their changing faith needs until death. A significant ministry to all adults is top priority for the vital church or synagogue of the present and future.

These factors, and others related to them, led the Religious Education Association of the United States and Canada to initiate the Faith Development in the Adult Life Cycle Project in 1979, and a similar concern motivated 22 other denominations and organizations to join the REA, as Partner Organizations.

Beginnings

Early in 1979, the Adult Education Committee of the Religious Education Association proposed research designed to study the relationship between Faith Development and the Adult Life Cycle. In May, 1979, the Project was approved by the Board of Directors of the REA, and preliminary work begun. By fall, 1979, over a dozen denominations and organizations had joined the REA as "sponsors" by the contribution of $200-$500 each for "seed money" to develop the project design, and a Steering Committee was chosen from those sponsor groups to guide this development.

By spring, 1980, a Proposal was being written, with counsel from Lutheran Resources Commission in Washington, D.C. A small planning grant from the Raskob Foundation of Wilmington, Delaware made possible the completion of a Proposal for Research which was approved by the Steering Committee in September, 1980.

The original Proposal was submitted to several foundations with, for the most part, discouraging results. However, a grant from a small family foundation and several gifts from individuals in the fall of 1980 made it possible to begin the Project on January 1, 1981.

During 1981, a total of 22 regional and national religious organizations joined the REA as Partner Organizations.[2] Preliminary research was begun and a Symposium on the topic was held to "set the agenda" for the Project itself. The Symposium is detailed elsewhere;[3] suffice it to say here that not only did it focus attention on an important field of endeavor, but it involved more than 300 persons from the United States, Canada, and abroad in the development of the research design which was to guide the Project through the six years (1981-1986) of its existence.

Leadership

Oversight of the Project was vested in a Steering Committee[2] elected by the Partner Organizations. Representing a broad spectrum of religious traditions from both the United States and Canada, the Steering Committee met twice a year for 2-3 days, throughout the life of the Project, to set basic policy, to oversee the work of its Director and staff, and to provide a continuing critique of the study from the perspective of the Partner Organizations.

Kenneth Stokes, Ph.D., a faculty member of the School of Divinity, College of St. Thomas, St. Paul, Minnesota, directed the Project, and the College of St. Thomas served as its research base.

A Project Research Committee,[2] composed of persons with research expertise in the Minneapolis-St. Paul area, provided counsel to the Director and the Steering Committee in matters related to the research design.

Connie Leean, Ph.D., Associate Director of Evaluation Studies, Lutheran Church in America, served as Dr. Stokes' primary research associate, not only directing Module 2 but also serving as consultant to the entire research design.

The Princeton Religion Research Center, an Affiliate of the Gallup Organization, conducted the Module 1 research. George Gallup, Jr., President, worked closely with the Project leadership throughout the entire study.

Other research colleagues included Charles Bruning, Ph.D., Gwen Hawley, Ph.D., David Jarvis, Vasiliki Eckley, and Cathryn Berntson, Ph.D. All made significant contributions to the gathering and interpretation of the research.[2]

Without the significant contributions of these committees, organizations, and individuals, the Project could not have been done. Their efforts and commitment are deeply appreciated.

As has been noted previously, the PROCESS of the study was of central importance, and to it we now turn.

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2. See Appendix A
3. See p.8; Appendix B; and Stokes, 1982.

Chapter 2

THE PROCESS OF THE STUDY

The Design of the Research

The Project was carried out in three phases. Three broad goals, one for each phase, were established at the outset of the study.

Phase I Goal
To establish hypotheses, based on current literature and research, about the dynamic relationship, actual and potential, between the patterns or causes of change throughout the adult life cycle and the development, in terms of both growth and regression of an individual's faith.

Phase II Goal
To test the hypotheses, by means of questionnaire and/or interview methodologies, with a statistically valid sample of the American and Canadian populations.

Phase III Goal
To suggest and develop the implications of the findings of the research design identified in Goals I and II for individuals and those in the helping professions related to ministry, counseling, and education.

Two principles were fundamental to the Project's philosophy throughout the study. They are:

--Participative Research. From the beginning, an effort was made to involve as many interested persons as possible in the Porject. Over 300 persons participated in the 1981 Symposium, and over 900 provided input at the U.S. Regional Conferences and a special Canadian Conference on the topic. Ideas and suggestions from countless sources were heard and evaluated, and many were incorporated into the research design. This input has enriched and will continue to enrich the study, and these contributions are deeply appreciated.[1]

--Practical Application. This Project differs from most research studies in that it does not end with the collecting of data and reporting of findings. Rather, the research is but the beginning, with the hope and expectation that from it will come the development of practical resources for religious professionals based on the findings. The Regional Conferences provided a stimulating bridge between research and resource development and, even more, important opportunities for practitioners to play major roles in highlighting the practical implications of the study for education, counseling, preaching, liturgy, and other aspects of ministry.

Definitions

The matter of definition was one of the most difficult elements in the development of the research design. The term "faith" has a wide spectrum of

1. See Chapter 6

meanings--traditional and contemporary--and the concept of "faith development" is relatively new and open to a variety of interpretations. Such definitions need to be broad enough to encompass all persons, regardless of specific religious persuasions, yet focused enough to provide substance for the research task.

Following significant discussion of the problem, working definitions for the purposes of the Project were established:

> FAITH: The finding and making meaning of life's significant questions and issues, adhering to this meaning, and acting it out.
>
> FAITH DEVELOPMENT: The dynamics by which a person finds and makes meaning of life's significant questions and issues, adheres to this meaning, and acts it out in his or her life span.
>
> ADULT LIFE CYCLE: The changing patterns of physical, psychological, and social change which occur in adulthood from the transition out of adolescence through midlife and older adulthood to death.[2]

Both research modules utilized these definitions in their data gathering processes, and they were quoted where respondents requested them. Persons interviewed were not required to accept these definitions; they provided, however, a working terminology for the Project leadership.

The working definitions of two other words need to be addressed, since they will be used frequently in this Report.

The word "CHURCH" was and is the generic term used to describe all configurations of people gathered for worship, education, fellowship, and/or service in a religious or values oriented setting. For many, terms such as "synagogue", "congregation", "parish", "fellowship", "community", "family ritual observance", and the like are more descriptive and correct. However, for purposes of simplification, "CHURCH" is used in its largest and most inclusive context for any community of faith expression, with the request that the reader provide the appropriate shades of redefinition for her/his particular situation.

Similarly, "MINISTRY" is used in the broadest sense of the word. Far from being limited to clergy or professional religious leadership, MINISTRY is here meant to symoblize all forms of people-oriented activity related to the life of the CHURCH. It includes counseling, education, community service and world outreach, as well as worship and preaching, ritual and sacramental observance. It is led by laity and/or clergy, volunteer or professional, and involves all who may participate. MINISTRY includes, therefore, the rich mixture of the many ways by which a CHURCH expresses its life and mission.

Hypotheses

The research sought to test seven hypotheses. A hypothesis is a statement which has not yet been proven or disproven. It was the purpose of the Project to determine the extent to which these hypotheses may or may not be valid. The findings indicated varying degrees of validity in each.

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2. For a thoughtful and cogent commentary on the problems of defining "Faith" and "Faith Development", see Appendix C.

The seven hypotheses were determined primarily on the basis of input from the reflection groups at the 1981 Symposium,[3] and served to focalize on issues of primary concern for the study. The hypotheses chosen, with brief descriptions of each developed prior to the data collection, were as follows.

1. The dynamics of FAITH DEVELOPMENT are different for men and women.
   The work of scholars suggest significantly different patterns of human development between men and women. These lead logically to the assumption that the physical, psychological, and cultural differences between men and women have a bearing on individual FAITH DEVELOPMENT. If this assumption is valid, which differences are primarily correlated with FAITH DEVELOPMENT and in what ways? How does the changing role of women in today's society affect the findings?

2. FAITH DEVELOPMENT does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the ADULT LIFE CYCLE.
   The research of Levinson, Neugarten, and others gives strong indication that adults exhibit age-related characteristics throughout the ADULT LIFE CYCLE. This hypothesis seeks to test whether, similarly, there are patterns of FAITH DEVELOPMENT that are clearly related to one's age and the chronological period of his or her life. (This hypothesis seeks to examine only the age-related factors; Hypotheses 3, 4, and 5 address themselves to other factors.)

3. There is a relationship between periods of transition, change, and crisis in one's life and his or her FAITH DEVELOPMENT.
   Reflective observation of an individual's life patterns suggests that FAITH DEVELOPMENT takes place most significantly when one's life is in some degree of disequilibrium. When one gets a job or is fired, when one marries or is divorced or widowed, when one has a child or experiences the empty nest--these are times of transition, change, and even crisis that often stimulate changes in one's faith. The result may be a "stronger" faith, a "weaker" faith, or perhaps just a "different" faith, but the individual's perspective is changed, and the hypothesis suggests that this change is a result, in part, of ferment at life's turning points.

4. FAITH DEVELOPMENT is positively related to one's involvement in organized religion.
   An important issue to be dealt with is the extent to which participation in organized religious experiences affects one's FAITH DEVELOPMENT. Some would claim that one's faith is essentially personal and apart from (or even negatively affected by) involvement in church or synagogue. Conversely, others argue that the social ferment of such a relationship is necessary, or at least advantageous for significant FAITH DEVELOPMENT. The degree of involvement (active, occasional, minimal, none) and significant religious affiliations (Catholic, Orthodox, Christian, Jewish, mainline Protestant, Evangelical, Humanist, etc.) may well be components of this hypothesis.

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3. See Appendix B

5. FAITH DEVELOPMENT is positively related to one's involvement in social issues and concerns.
   Preliminary research suggests that persons who are involved in organizations and movements actively seeking social change are also active in their FAITH DEVELOPMENT. Data related to this hypothesis needs also to be correlated with data collected for Hypothesis 4, since social activists often are highly critical of the language and activities of organized religion.

6. FAITH DEVELOPMENT involves struggle leading to both cognitive and affective change.
   FAITH DEVELOPMENT includes both the rethinking and often restructuring of one's basic intellectual presuppositions in matters of belief, and psychological change in perspective, attitudes, and values that often cannot be expressed cognitively. This hypothesis presumes a balanced relationship between the two and seeks to explore the degree to which each is dependent upon/independent of the other in its development.

7. FAITH DEVELOPMENT is positively related to one's involvement in educational experiences.
   FAITH DEVELOPMENT is similar, in many ways, to adult learning. The hypothesis explores this relationship, and seeks to identify those educational experiences which are most positively correlated with the maturing of one's faith.

Preparation for Data Collection

The Project began officially in January, 1981. Under the leadership of Phase I Research Consultant Charles Bruning, a team of six graduate students and scholars reviewed the literature in several fields related to the study during the first six months of 1981. Their report, "The Hypotheses Paper," including both this background material and 21 suggested hypotheses which might be addressed by the Project, provided the basis for discussion at the 1981 Symposium. This paper is preserved as Chapter 3 of Faith Development in the Adult Life Cycle.[4]

The hypotheses were refined at the international Symposium held at the College of St. Thomas in August, 1981. Its purpose was to explore some basic concepts of the topic and to identify the most important issues to be studied, through identification of these hypotheses. Symposium leadership included Malcolm Knowles (Adult Education), James Fowler (Theology), Mary Wilcox (Moral Development), Gabriel Moran (Religious Education), and Winston Gooden (Developmental Psychology). Each presented a critique of "The Hypotheses Paper" from the perspective of his/her discipline, which was followed by a panel discussion of all five leaders and, ultimately, involvement of the entire group. Nearly 300 people from 40 states and provinces participated in this preliminary dialogue, which set the direction for the subsequent research.

Phase I was completed with the publication of Faith Development in the Adult Life Cycle. It contains "The Hypotheses Paper," the reaction papers presented by Knowles, Fowler, Wilcox, Moran and Gooden at the Symposium, and reflections on the Symposium topic and experience by seven persons representing different vocational perspectives.

4. Stokes, 1982

Phase I provided the theoretical framework for the actual data collection anticipated in Phase II. By the end of 1981, a preliminary research design had been developed in cooperation with the Princeton Religion Research Center, an affiliate of the Gallup Organization. A questionnaire for telephone interviews of 1,000 respondents in the United States and 1,000 respondents in Canada was created. This instrument was pretested with a sample of 557 respondents in May and June, 1982.

The decision was made to utilize two research methodologies for gathering the data. The telephone survey administered by the Gallup Organization was designated Module 1. The need was also seen for a complementary data gathering model utilizing in-depth interviews as its basic research methodology. In 1982, Dr. Connie Leean, Associate Director of Evaluation Studies, Lutheran Church in America, was chosen Director for this second model, which was designated Module 2.

During 1983 and 1984, considerable time and effort were spent in the refining of the research design, including Modules 1 and 2, and the generation of funds sufficient to complete Research Phase II. Grants from the Raskob Foundation, the Schowalter Foundation, the Isabel Johnston Bequest, the Irene Boardman Foundation, the Trinity Grants Program, the Catholic Church Extension Society (U.S.A.) and the Christian Broadcasting Network, Inc. made this next step possible.

Gathering the Data

As has been noted, the data collection was carried out through two complementary but distinctly different research methodologies. Module 1, the Gallup Organization survey, provided the Project with a statistically valid cross-sectional analysis of the population. Module 2, with its in-depth interview and analysis methodology, made it possible to probe more deeply into meanings of responses than could be done in Module 1. We believe the two distinct methodological approaches to the data collection bring into juxtiposition and "dialogue" these two different but valid methods of data collection. Where, for example, the findings of the two modules corroborate each other, such reinforcement indicates significant validity of the findings. Where, however, the data from each module are different, an even broader dimension of interpretation and understanding are provided through analysis than could have been gotten from one module alone. The two modules are described more fully, and evaluated, in Chapter 3.

The Module 1 survey took place during a two-week period in March, 1985, as a part of the Gallup Organization's regular Omnibus interviewing procedure. Module 2 interviews were held over a 1-1/2 year period between mid-1983 and early 1985, with the major analysis procedures being done in the winter/spring of 1985. These processes were completed in July, 1985 with the presentation to the Project leadership, by the Princeton Religion Research Center/Gallup Organization and the Module 2 Research Team, of the Module 1 and Module 2 Reports. They provided the basic grist for further discussion and evaluation at the Regional Conferences.

Regional Conferences

The ultimate purpose of the Faith Development in the Adult Life Cycle Project was, from the beginning, the dissemination and exploration of the implications of the research findings for those professionals involved in

ministry and other helping professions. To this end, thirteen Regional Conferences were held between August, 1985 and March, 1986, led by Project staff, throughout the United States. In May, 1986, a national conference was held in Canada, under Canadian leadership.

The stated purpose of the Regional Conferences was to bring together, in relatively small units of people, professionals in education, counseling and ministry for three days:

A. to receive and evaluate the findings of the Module 1 and Module 2 data collections;

B. to explore the implications of these findings for ministry;

C. to recommend the development of resources which would assist the practical application of the data in ministry and other helping professions.

Project Director Kenneth Stokes led the thirteen U.S. conferences and participated in the Canadian Conferences. Connie Leean and/or Gwen Hawley, leaders of the Module 2 research team, participated in most of the conferences. There was a Theological Resource Person at each conference to provide leadership in the exploration of the theological implications of the study.[5]

Although the review of the research data formed the focal point of the Regionals, each of the conferences built upon and enhanced the study itself in theological discussion, network building, and that special enrichment that comes when people from different traditions interact around issues of common concerns. The evaluation forms reaffirmed, at Regional after Regional, the values that take place when Catholic, Jew, Orthodox, Protestant, and those of other faith traditions engage in meaningful dialogue together.

Chapter 6 of this Report describes the significant contribution made by the Regional Conferences to the research process. Too often, the practitioner has opportunity to reflect upon and critique research only after it has been completed and published. The Faith Development in the Adult Life Cycle Project has sought to involve clergy, educators, counselors and others in the helping professions as an essential part of the evaluative process. We believe this Report is richer because of this significant input.

5. See Chapter 5

Chapter 3

THE MODULES

As was noted in Chapter 2, the need for two approaches in doing the research was recognized from the beginning. While affirming the expertise of the Gallup Organization to gather statistically valid data, it was also recognized that the very nature of a Gallup interview precluded the opportunity for exploration of meanings in any real depth. Module 2 was conceived and created to provide a complementary in-depth interview methodology involving a smaller population.

The issues to be studied were, therefore, approached from two very different perspectives. Module 1 and Module 2 address a common concern--the relationship between an individual's movement through the adult life cycle and his/her faith development--but do so in very different ways.

Module 1

Telephone calls were made to randomly chosen households representing a cross-section of the U.S. population balanced geographically, socio-economically, racially, and by age. In addition to questions on other topics being surveyed by Gallup, approximately 30 questions were put to 1,000+ respondents. Since all answers were concise, they were easily computerized for analysis. The Module 1 Report (Part II) contains a detailed analysis, with graphs and tables, of the responses to each question. The graphs and tables, particularly, provide data from specific sub-groups on the basis of sex, age, education, church affiliation (or lack of same), and the like. Unfortunately, because of lack of funds, the Module 1 survey had to be restricted to the United States only.

The major strength of Module 1 is the representativeness of the sample. The Gallup Organization has pioneered and perfected survey research for over 50 years. As described in the Module 1 Report, they draw from random interviews in a nationally representative cross-section of communities throughout the United States. Gallup surveys have consistently reflected the attitudes and opinions of the nation as a whole. In Module 1, we benefit from the highly sophisticated abilities of this research organization.

Module 1's objective questions can be computer-tabulated and cross-tabulated easily to provide an almost limitless variety of comparisons and responses by specific sub-groups and the ability to correlate answers from one question with those of others. The clearly objective interview methodology keeps interpretative bias on the part of the interviewer to a minimum. Gallup interviewers may only read the questions; they are not allowed to clarify or interpret in any way, thereby assuring as complete neutrality as possible.

The major weakness of this approach is, of course, the limitations of simple answer responses for the complex issues involved in a survey of persons' faith attitudes. There are limitations also of a telephone inquiry impacting the home situation. A "cold call" with no preparation for the depth of the questions asked may provide spontaneity, but often at the expense of the time necessary for the person interviewed to reflect upon his/her responses.

Further, there is some question of the degree to which survey research of this sort can deal adequately with highly complex and very personal spiritual issues. The Gallup Organization is to be commended for its interest in and commitment to religious research, but the limitations of this methodology must also be recognized and accepted.

Given its limitations, however, Module 1 still represents the first research done on the relationship between faith and aging utilizing a statistically valid national sample. The comprehensiveness of its data affirms its significance for the total study.

Module 2

Forty-one men and women representing a variety of geographic (Canada and U.S.), ethnic, religious, life style, and economic backgrounds were interviewed by Module 2 researchers skilled in the in-depth, qualitative method of interviewing. Each person interviewed was invited to set out, on a form provided by the interviewer, a "tapestry" or historical overview of his or her life. On this form were noted important events in that person's life, in addition to perceptions of particular faith/values/religious attitudes at specific ages. In the interview/conversation that followed, the person interviewed was invited to "flesh out" perceived relationships and meanings of items on the tapestry. Interviews often lasted several hours, and some involved more than one session. Dialogue between interviewer and interviewee helped develop focus on the meanings of specific experiences for a person's faith development.

The Module 2 research methodology was designed to examine the complexities of faith and life cycle issues. Because the methodology involved conversational dialogue between two persons, face-to-face, there was opportunity to probe greater meaning and depth. If a response was somewhat ambiguous, the interviewer could ask for clarification; the very fact that the person being interviewed was telling her or his own story provided a richness of meaning that could not be found in the more objective questions of Module 1. The Module 2 interviews provided time for the respondent to ponder his/her answers, to rethink and rephrase ideas in an attempt to communicate what has meaning for her or him.

One problem with the Module 2 methodology arises from the fact that each interview, of necessity, tended to follow in good part the subjective direction of the person interviewed. Since the interview is actually the reflective telling of his or her own "faith story," it is difficult if not impossible for all interviews to be conformed to specific questions, outlines, or correlations.

This conversational approach to interviewing, which was sensitive to the direction of each person's story, by necessity resulted in differing amounts of data for each person. However, using the same protocal assured that at some point in the interview all questions were asked.

One weakness of using several interviewers is the likely variance of interview style and skills. Since the richness and depth of the responses are largely dependent upon the skill of the interviewer, this can result in uneven data collection. While the interviewers were selected for their background with the topic and all given the same training, there is no way to standardize an in-depth interview process. Thus, the quality of the interviews did vary across the respondents, some of whom were drawn out to tell their stories more skillfully than others. However, it was determined by the analysis team that there

was in each interview sufficient material to process the data using the faith stage coding and psychosocial scoring techniques described in detail in the Module 2 Report (Part III).

Some people at the Regionals questioned the sample size of Module 2. Since Module 2 was not intended to include a statistically representative sample, another process was used in selecting the respondents. Described more thoroughly in the Module 2 Report (Part III), specific demographic criteria were assigned to interviewers who were located in different parts of the United States and Canada. They were directed to select respondents from their area who fit the set of criteria assigned to them. This provided a broad, if not fully comprehensive, spectrum of people and backgrounds. The resulting number of forty-one interviews is a respectable size for this kind of qualitative research, allowing for statistical as well as content analysis.

Comparing the Modules

The analysis procedures for Module 1 and Module 2 were very different. With Module 1, answers to questions were in the form of a favored response option (on a predetermined scale), while Module 2 responses were open-ended and narrative. Thus, Module 1 analysis was essentially a direct tabulation of numerical response values, yielding mean scores, etc., which could be correlated and cross-tabulated with other scores. Module 2 responses were eventually given numerical values only after a specific scoring framework was applied to them. While there are established criteria for making such coding judgments, the coder's interpretation makes this a more subjective process than the process used in Module 1. To control for subjective bias in Module 2 analysis, each transcript was read and analyzed by a minimum of four members of the Module 2 research team. Every effort, including this kind of reliability measure, was taken to analyze the Module 2 data as carefully and objectively as possible, recognizing that subjectivity cannot be entirely eliminated from the process.

Another comment, comparing Module 1 and Module 2, is in order. Whereas Module 1 provided significant data from a statistically valid national sample, the nature of the Gallup Organization's survey methodology made it difficult, if not impossible, to address a term as complex as "faith development" with objective questions. Therefore, they utilized the word (and concept of) "change" more than the word (and concept of) "development." Further, "change" was self-reported; i.e., it was based on the individual's own perception of the changes in her or his faith structure in the context of specific questions.

Utilizing a theoretical framework and process of analysis, Module 2 was able to explore various dimensions of the concept of "faith development" in far more depth, and to evaluate on the basis of the elements of that framework, albeit with a smaller sample size.

In summary, therefore, the Module 1 data are more objective and based primarily on self-reported change; the Module 2 data reflect a more subjective evaluation of the individual's faith development through the process of analysis.

Each module is, in fact, a study in itself. Each stands on its own as a valid and significant piece of research. Each has its particular strengths and

weaknesses. As has already been noted, the greatest value of the study comes from the utilization of both research methodologies and the comparison of their findings. Ultimately, it is the reader who will determine which module has more meaning and relevance for him or her, and the "dialogue" between their unique approaches provides an additional dimension of enrichment to the study.

The reader is reminded that the full detail of research methodologies and findings will be found in Part II (Module 1) and Part III (Module 2) or this Report.

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The Princeton Religion Research Center has also published the Module 1 Report as a part of Faith Development and Your Ministry. This volume includes a chapter, "Practical Implications--10 Suggested Steps," prepared by George Gallup, Jr. and the PRRC staff.[1]

1. Princeton Religion Research Center, 1986

Chapter 4

A SUMMARY OF THE FINDINGS

This chapter presents a summary of the major findings of the study. Much more detailed presentations will be found in Part II (Module 1) and Part III (Module 2) of this Report.

Before summarizing the research data in the context of the study's seven hypotheses, however, it is important to note and emphasize several interesting, and probably significant general findings from the study.

The first of these deals with the definition of "faith." The Project had established a working definition of the term,[1] but it was not generally used in the interview process. Although research findings might have been sharpened by having all responses based on a common definition, this value was far outweighed by the recognition that to do so would force those interviewed to respond from the perspective of a definition of "faith" that was not truly theirs.

However, to get some understanding of the basic concepts held by respondents, Module 1, Question 8 posed four alternatives:

> Which one of the following...comes closest to your own view of "faith"?
> --A set of beliefs
> --Membership in a church or synagogue
> --Finding meaning in life
> --A relationship with God.

More than half (51%) chose "a relationship with God," while 20% chose "finding meaning in life" and 19% "a set of beliefs." Only 4% defined "faith" as "membership in a church or synagogue."

The same question was put to the Module 2 interviewees, with similar results. It is apparent that the concept of "faith" as relational provides the focus of the term's meaning for most people. It should be noted that, although the question's option was "a relationship with God," some of those interviewed in the Module 2 sample--where dialogue was encouraged--noted that relationships with other than deity (e.g. people, causes, ideas) were also a part of their faith.[2]

The data report an extremely low percentage response to "membership in a church or synagogue" (4%). In the light of society's casual equation of "faith" with one's religious affiliation, and the findings of Module 1 in particular,

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1. See p.6, and Appendix C
2. See "A Theology of Deity," pp.32-33

which showed a high correlation between the two statistically, these data are particularly significant. They suggest that people's faith is perceived more in terms of personal relationship than of formal affiliations.

Another intriguing, and perhaps significant general finding in both modules dealt with the concept of faith-change. It is apparent that the concept of "faith" as something that may well change through the life cycle is more widely accepted than had been expected. Question 2 in Module 1 asked people to respond to one of two statements which best described their opinion:

> A person's faith should not change throughout life because it is the foundation for living
>
> -or-
>
> A person's faith should change throughout life just as one's body and mind change.

On the basis of the Pretest, the Project leadership had expected roughly equal responses to each option, with perhaps a slight majority on the "should not change" side. In actuality, 65% of all adults indicated the opinion that "faith should change" and 32% that it "should not change." Interestingly, church members are more likely than non-members to believe that one's faith should not change.

Similarly, Module 1 Question 15 asks which of these two statements best describes the respondent's opinion:

> A person's faith is usually strengthened by questioning early beliefs
>
> -or-
>
> A person's faith is usually weakened by questioning early beliefs.

More than three out of four adults (77%) believe that a person's faith is strengthened by questioning early beliefs. Even among those who believe faith should not change, the percentage is only slightly lower (74%).

Module 2's findings are similar. Almost all of its interviewees felt that faith is usually strengthened by questioning early beliefs, that their faith has changed over the years, and that these changes, for the most part, made their faith stronger and more meaningful.

It is apparent, therefore, that a significant majority of respondents in each module accept and feel comfortable with the concept of faith as something which does, indeed, change through the life span--generally in a positive way.

However, the idea of faith as developmental is not so clearly recognized. This is understandable, since the concept of "faith development" is relatively new and primarily understood at the academic/theoretical level. Most of the persons interviewed, however, were not familiar with the term.

What is significant, however, is that the basic premise of the study--that faith does change (and develop) throughout the life span--is more widely

accepted by those surveyed and, presumably, by the general population than might have been expected by many religious leaders.

The Hypotheses

Chapter 2 describes the seven hypotheses which provided the focus for the research design, and how they were chosen at the 1981 Symposium. As has been noted, a hypothesis is a statement that may or may not be valid. The validity of the seven hypotheses was not necessarily assumed. Rather, each hypothesis was a statement of a proposition that the Project staff, Steering Committee, and 300 Symposium participants felt needed to be tested. As will be seen, the data affirmed some, negated others, and provided ambiguous responses to still others.

Instructions given to the Gallup Organization for Module 1 and the Module 2 Research Team were that their research designs were to focus on and gather data related to the premises of each hypothesis. In a sense, the hypotheses were the key "factors" to be analyzed by the Project. The researchers for each module accepted this direction and organized their reports on the basis of the hypotheses. The details of procedures used in each module are delineated in that module's report.

The major part of this chapter addresses the findings of both modules for each of the seven hypotheses, and seeks to provide some "dialogue" between the two modules. The chapter ends with some additional insights that were forthcoming from the research. Following the major findings related to each hypothesis, 2-3 reflection questions help the reader begin the exploration of their implications for ministry.

Hypothesis 1: The dynamics of FAITH DEVELOPMENT are different for men and women.

Both modules agree that there are no major differences between men and women in terms of the extent of their faith development or the pace of that development. The statistical analyses in Module 1 reveal essentially the same response by both sexes to questions regarding the amount and nature of faith change (Table 31, page 51, Module 1 Report). The findings in Module 2 make essentially the same statement.

Both modules concur, however, that there are significant differences between men and women in the ways they experience faith. For example, Module 1 indicates more salience--that is, the degree to which people reflect upon and give meaning to their faith--of faith on the part of women than of men. Module 2 indicates that women tend to remain in Faith Stage 3 (Fowler), which is characterized by socialization and dependency. However, once women have moved into the autonomy and objectivity of Faith Stage 4, they appear to have an easier time moving through it to the more complex and multi-dimensional experiences of Faith Stage 5.

Women have a greater emotional involvement in their faith development and explore more fully the meaning of the faith experience. Significantly more women than men define "faith" as "a relationship with God" while more men than women define it as "a set of beliefs." From both modules, it is apparent that women are more likely than men to turn to others in times of life crisis.

These findings illustrate an essential reaffirmation of the traditional images of masculine and feminine approaches to personal and social matters.

Women tend to internalize concepts and appear to seek and find a fuller and richer meaning in their faith experiences than do men; men tend to externalize concepts and be more reserved in their faith expression. Women are more likely to talk about their faith experiences than are men, while men tend to keep them more to themselves.

The patterns of faith development in men and women are subtly but significantly different. The research findings seem to agree generally with sociological and psychological research on gender differences and also to reflect the images of male and female roles in the church. However, there are indications that this generalization may be changing, in the light of today's new identities for women, and particularly the ferment in the faith community related to it.

FOR REFLECTION: Hypothesis 1

1. To what extent do these findings reflect our culture's patterns of socialization for men and women? Should we affirm and build upon them or seek to change them?

2. What do these findings suggest to our traditionally male-dominated religious structures? To what extent and in what ways are these structures changing because of the emerging new roles of women in contemporary society?

3. In the light of these findings, what are the strengths/weaknesses of classes/study groups/retreats in the church that are for men or women only?...for mixed groups?

Hypothesis 2: FAITH DEVELOPMENT does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the ADULT LIFE CYCLE.

This hypothesis stemmed from Levinson's research with males[3] which indicates clearly defined alternation between periods of stability and periods of transition throughout the life span. Our purpose was to see if there are similar patterns of change, related to age itself, in people's faith development.

Little was found in either module to suggest any predictable clustering of faith change or development based on chronology throughout the life cycle. With two exceptions which will be noted below, the data suggest that faith change/development occurs at all ages in adulthood and is determined by a wide variety of factors. It is apparent that faith development is influenced much more by the social context in which a person lives than by the person's age.

Two exceptions to this general finding emerge in the research. Module 2 indicates increased psycho-social tension in the period between 36 and 45 years of age. This tension is not always seen as a crisis of faith, per se, but is probably focused around struggles for meaning which often characterize the "mid-life crisis" period. Since the Module 2 research shows a continuing positive correlation between the dealing with and resolution of psycho-social tensions and faith development, it seems apparent that mid-life--a critical time during which basic presuppositions are rethought, some discarded, and others

3. Levinson, 1978

restructured in a process of making sense of life's meaning and purpose--may well be a crucial period of faith development, although often not recognized as such. The Module 1 data provide some support for the theory of mid-life faith change, and certainly do not refute it.

The other exception to the general finding is that both Module 1 and Module 2 affirm that there is an identifiable pattern of rethinking and reorienting one's faith structures in the decade of the '20s. Young adulthood is the period during which the child becomes an adult. It is a time of disengagement from one's parental home and the establishment of one's own identity in the adult community. This often includes rejection or modification of previous religious and values orientations and the acceptance, often tentatively, of one's own and sometimes very different philosophical and theological life perspectives.

Both Module 1 and Module 2 research corroborate existent studies, and the experience of parents and churches alike, that young adulthood is a time in which the ferment of changing faith attitudes is often quite pronounced.

Two other factors appear to be significant in the Hypothesis 2 research. First, as has been noted, it is apparent that factors affecting faith development are more closely related to culture than to chronology. Today's rapid social change affecting all age groups probably is more important than a person's age in its effect on that person's faith development patterns. Put another way, factors related to change in one's vocational role, family life, social dynamics, and/or life style appear to affect a person's faith development more than the actual number of years he or she has lived.

Another interesting factor is that, in both modules, most people had difficulty seeing their psychosocial development and transitions as related to the development of faith. The tradition of faith as "unchanging" makes recognition and acceptance of faith as "developmental" extremely difficult for many people. It is clear that many persons, highly aware of the profound social and cultural changes in their lives, are relatively unaware that similar changes in religion and faith, equally valid and positive in nature, may well be taking place at the same time. Certainly the reasons for this present important implications for ministry, and further research is needed.

It is interesting to note that the two exceptions related to this hypothesis, and noted above, affirm concepts of social change and faith change. This will be corroborated further in Hypothesis 3 which follows.

FOR REFLECTION: Hypothesis 2

1. If, as Module 2 suggests, there is a "midlife crisis" period when significant rethinking of values takes place, why does it not appear as significant for FAITH DEVELOPMENT, particularly in the Module 1 findings? Is it because people's faith is so firm that it is not affected by midlife change, or is it that people do not perceive much, if any, significant relationship between their faith and other life transitions? What does this say to the CHURCH? To MINISTRY?
2. How can the CHURCH be more sensitive to cultural patterns without being controlled by them? ("Do not be conformed...but be transformed...." Romans 12:2)

3. As the religious community has traditionally celebrated life transitions ceremonially (baptism, bar-mitzvah, confirmation, marriage, death), how might it also help people deal with these transitions programmatically through educational and social activities which are age-focused?

Hypothesis 3: There is a relationship between periods of transition, change, and crisis in one's life and his or her FAITH DEVELOPMENT.

The Module 1 data establish a definite correlation between major life events and changes in faith. It is not clear, however, which is the dependent and which is the independent variable. That is, to what extent is it one's faith that affects the way a person copes with life transitions, and to what extent is transition/crisis a significant factor in the molding and perhaps remolding of a person's faith? What is important, however, is that the research affirms the hypothesis: changes in faith do occur more during periods of transition, change, and crisis than during times of relative stability.

Module 2 adds an important dimension in noting that those interviewed see faith growth more as a process of "maturing" or "evolving" than of "changing." Also, in the analysis of what impacted faith development, it is not so much the fact of a crisis or transition in a person's life that affects her/his faith as it is the way the individual deals with, learns from, and grows spiritually because of the experience. For instance, some of those interviewed in the Module 2 survey reflected that their faith had stagnated at times of crisis when counseled by religious leaders not to doubt or question or seek to rebuild their faith structures. It is apparent that, for positive faith development to take place, the opportunity for reflection and rethinking is vital at times of crisis.

Both modules clearly indicated that crisis may lead to perceptions of either "stronger" or "weaker" faith. These terms are really ambiguous, however. A person, experiencing crisis, may well feel that s/he is "losing faith" in terms of finding his/her traditional faith structures less than adequate while, at the same time, may actually be "growing" into new and perhaps more mature understandings of her/his personal faith. It is a paradox of our religious enculturation that a faith which is maturing and developing is often perceived by the individual and/or others as retrogressive because it involves the rethinking and perhaps rejection of traditional ideas.

Robert Havighurst[4] suggested the educational concept of "the teachable moment"--when the time is ripe for a particular learning experience to have significance and meaning. Changing terminology a bit, it seems apparent that crisis or transition often provide "learnable" (or even "faithable") moments in which the individual is dealing with the reality of fundamental life issues and is particularly open to exploration of new dimensions of the experience of faith.

The factors of cause and effect between transition/crisis and faith development need further study and clarification, but a clear relationship appears to be there. The findings related to this hypothesis provide some of the most challenging implications for ministry stemming from the study. It may mean that programs of adult religious education may be strongest when structured around life-transition issues in process in the lives of participants.

4. Havighurst, 1972

FOR REFLECTION: Hypothesis 3

1. If a positive resolution of life cycle crisis experiences generally leads to a more meaningful faith, how can the church help reinforce such resolution in individuals?
2. If negative life experiences tend to lead to a sense of decreased faith, how can the church help its people deal with these crises and utilize them toward positive spiritual growth? ("When life gives you lemons...make lemonade!")
3. What are the implications of the Module 2 suggestion that maturity of faith correlates primarily with what one learns from life's crises and transitions?

Hypothesis 4: FAITH DEVELOPMENT is positively related to one's involvement in organized religion.

From the Module 1 research, all indicators attest to a high correlation between faith change and participation in organized religion. It is not clear, however, whether it is the involvement that leads to "more faith" or the faith that leads to participation. It is probably a combination of the two in which each variable contributes to the strengthening of the other. The meaning of "more" and "less" in relation to faith is difficult to assess. As has already been noted in terms of "stronger" and "weaker" faith, such words may well carry meanings for the respondent different from those of the researcher. In any case, it should be stressed that Module 1's use of "more" or "less" faith cannot be equated to the much more complex concept of "faith development."

Module 1 also indicates that the majority of people active in organized religion give significantly more thought to living a worthwhile life, their relation to God, the value of life, and the developing of faith than those not actively involved in church or synagogue activities.

Module 2 finds a similar positive correlation but, with its ability to probe more deeply into meanings, suggests that involvement in a religious community, per se, is not as much a factor in one's faith growth as the quality of that experience. Those who report church relationships that sponsor or encourage the spiritual quest and the exploration of meaning find that it is this active searching process in the context of the faith community, not membership or routine participation, that makes the difference.

One interesting, if disquieting, finding has already been noted, but needs to be reiterated in the context of this hypothesis. In Module 1, Question 2, respondents were asked to indicate whether they felt "a person's faith should not change throughout life" or "a person's faith should change through life." Although 2/3 of the total sample believe faith should change, church members are more likely than non-church members to indicate that "faith should not change." Obviously, many active participants in organized religion feel that the idea of a changing faith is not good. Interestingly, to another question (15) about questioning one's early beliefs, even among those who indicated that they did not believe faith should change, nearly 3 in 4 (74%) hold the position that faith is made stronger by questioning early beliefs. These responses suggest a paradox that has intriguing implications for ministry.

In the Module 2 survey, many people report that they see themselves as more "spiritual" than "religious". Apparently, the word "religious" carries with it a connotation of affiliation with the institutional church, whereas "spiritual" suggests a more personal, direct relationship between the individual and God or other Ultimate Authority. This may be significant since both modules list responses that indicate various degrees of discomfort in the church relationship.

The Module 2 report chronicles a significant number of interviews which report a religious institution or religious training having been a factor in shaping negative attitudes toward religion.

Module 1, coming at the same issue from a different perspective, reports that, when asked where they would turn when faced with a problem or crisis, of a list of nine choices, "seek help from a religious counselor" was ranked sixth, and "discuss it with a class or group in your church or synagogue" was ranked last. It is apparent, from these data, that relatively few respondents see the traditional structures and formats of the faith community as a major resource at times of difficulty or personal crisis.

Lest the data seem overly harsh, there are, obviously, valid and understandable reasons for these negative findings. They do point up, however, a significant paradox surrounding this hypothesis: although there is a strong affirmation of the importance of the church in peoples' lives, there is also a high level of criticism regarding the institution. Perhaps this is but an example of human nature which indicates that we are often most critical of those persons and institutions for whom we have the most affection. If so then, perhaps, the critique may actually be seen as a form of affirmation. However, the findings related to this hypothesis suggest implications for ministry that the church must address if it is to adequately meet the needs of its people (see box below).

FOR REFLECTION: Hypothesis 4

1. How do you explain the high correlation between faith change and church involvement, yet the relatively low esteem for the traditional resources of the CHURCH?
2. What is the difference between "spiritual" and "religious"? What does this say to organized religion?
3. How does the CHURCH "encourage the spiritual quest" for meaning among its members?

Hypothesis 5: FAITH DEVELOPMENT is positively related to one's involvement in social issues and concerns.

Module 2 sees a clear correlation between social involvement and faith development. This is understandable because Module 2 defines faith development in terms of Fowler's structure,[5] which itself includes a strong component of social, ethical, and global awareness as characteristic of the higher levels (Stages 4 and 5) of faith development. Put another way, since Fowler's structure

5. See Part III (Module 2), p.9ff

sees social involvement as an indication of higher faith stages, the correlation is built in and this study affirms the findings of Fowler's research, at least in this relationship.

Module 1 is more guarded in its statement. Most of its data do not provide either a clearly positive or clearly negative correlation. They report a mixture of responses, and indicate "partial support" for this hypothesis.

This ambiguity may well stem from different interpretations of Module 1 phraseology. For some, the idea of a "change in faith" leads directly to higher (Fowler) faith stages that clearly involve increased social consciousness. For others, a "change in faith" may connote a "born again" experience which motivates the individual toward a more fundamental and personalized religious experience in which social issues play a lesser part.

It is apparent, however, that the balance of the data suggests tentative support for the hypothesis.

FOR REFLECTION: Hypothesis 5

1. Do you concur with the reasoning (above) explaining why Module 2 findings report such a more positive correlation than does Module 1? What other reasons may there be?
2. How do you account for the "strange bedfellows" mix of deeply religious persons and non-religious or even anti-religious persons working together in social issues programs and movements?
3. How do you account for the often strong resistance to social issues involvement among many active CHURCH members?

Hypothesis 6: FAITH DEVELOPMENT involves struggle leading to both cognitive and affective change.

Unfortunately, this hypothesis was poorly worded. It involves two different variables in its statement--addressing the factor of "struggle" (which is difficult to define in research terms) and a comparison of cognitive and affective change. Although the intent of the hypothesis was to measure the degree to which "struggle" was a part of the faith development process, the data from both modules addresses this issue only partially.

Module 1 correlated responses to several questions to indicate that those who report faith change in their lives were about equally divided between those who saw it primarily as the result of thought and discussion (46%) (cognitive) and those for whom it was primarily a strong emotional experience (49%) (affective).

Another Module 1 tabulation reports that the change came for nearly six in ten (59%) at a time when life was essentially "stable" or "normal" and for four in ten (40%) at a time when life was "turbulent" or "chaotic".

Further analysis indicates that in both these situations where faith change was viewed as primarily cognitive and those in which it was viewed as affective, the life factors "stable/normal" and "turbulent/chaotic" were approximately equally divided. Also, the greater the degree of faith change

that takes place (viz: "totally different" vs. "a little different"), the more likely it is that "struggle" will be a part of it.

What is apparent from these Module 1 data is that the "cognitive" and "affective" dimensions are essentially equally divided, as are the life factors "turbulent/chaotic", (which may suggest "struggle"), and "stable/normal" (which may suggest "non-struggle") in faith change. This effectively compartmentalizes the population into four relatively equal quadrants: "cognitive"// "turbulent/chaotic", "affective"//"turbulent/chaotic", "cognitive"//"stable/ normal" and "affective"//"stable/normal".

Projecting to any given population, the data suggest that people's experience falls roughly into these four ways of dealing with faith change. Religious leadership and those in the helping professions, therefore, must recognize and minister to all four if the church is to fully meet the needs of all its people.

Module 2 lifts up the importance of "balance" between the "cognitive" and "affective" dimensions, both in terms of psychosocial health and faith development. The Module 2 research indicates that where there is significant imbalance between the two, the individual's development in faith does not come as easily as when they are in balance. Put another way, both the "cognitive" and the "affective" dimensions are necessary for meaningful faith development.

Changes in faith happen at turbulent times for some, but at times of of stability for others; for some, it is primarily affective, while for others essentially cognitive. Neither module, therefore, indicates that any given frame of mind or emotional context is necessary for faith change or development.

FOR REFLECTION: Hypothesis 6

1. The data suggest that change in people's faith takes place both in times of "stability" and "turbulence", and is about equally "cognitive" and "affective" in nature. How does this square with your experience professionally? Personally? What are the implications of this for MINISTRY?
2. How do the findings of this hypothesis relate to those of Hypothesis 3 on "crisis"?

Hypothesis 7: FAITH DEVELOPMENT is positively related to one's involvement in educational experiences.

Module 1 states that those who reported their faith has changed since age 16 are more likely to have read the Bible, to be involved in church study groups, to have studied social issues, and to have read books dealing with life's meaning than those whose faith has not changed.

There is a similar, and even greater positive correlation between these factors among those who experienced positive faith change than among those for whom the changes have led to "less faith". Further, there is also a positive correlation between the amount of formal education and the reporting of a significant change of faith. The more schooling one has, apparently, the more open s/he is to faith change

However, a similar positive correlation is found between the amount of formal education and the judgment that one has "less" faith now than at age 16.

These several separate factors interrelate in an interesting way. They suggest that the experience of education apparently makes one more open to the development of one's faith, but this development quite often leads to a self-judgment of having "less faith" rather than "more faith".

This again brings us to the recurring paradox already noted in the context of Hypotheses 3 and 4, which is based on a problem of definition. It is obvious that many of the responses, particularly in Module 1, are based on the thesis that rethinking and reformulating one's faith--which often leads to the rejection of traditional beliefs and symbols--is seen as "less faith" (because of the factor of rejection). In actuality, the case can be made that although the individual may have "less" faith in terms of childhood beliefs, s/he may well have developed "more faith" in terms of the richness and new meaning of faith s/he has discovered as a mature adult.

Module 2 is much more sensitive to this concept of maturing in faith than Module 1 can be. It sees the importance of non-traditional forms of education--sharing faith stories, dealing constructively with religious differences, intercultural relationships, etc.--in stretching the mind to experience new ideas which stimulate the development of a fuller and more meaningful faith.

It is apparent that education which enriches and challenges the mind and spirit is, in fact, positively related to one's faith development. The problem, however, is that creative and challenging educational experiences for adults are, too often, missing or minimal in many of today's churches. Conversely, the data (particularly Module 2) show that creative and challenging involvement of people in spiritual questioning and growth can and does have a positive impact on their faith development.

FOR REFLECTION: Hypothesis 7

1. The statement in Module 1, page 63, that "Having more formal education...apparently makes one more open to the idea of faith changing, but...seems...to result in less faith...than more." provides the basis for an important finding of the research. To what extent does it fit your experience? If true, what are the implications for MINISTRY?
2. What is the significance of the suggestion of the importance of non-formal learning in FAITH DEVELOPMENT? What new possibilities does it suggest?

Further Insights

Module 2 provides a helpful summary of its major findings.[6] Most of these have already been noted above in the context of this chapter, but several other important insights need also to be mentioned here because of their special contribution to the study's findings.

6. Part III (Module 2), pp.25-26

--The most frequent unresolved life issue is intimacy vs. isolation with a tendency for men to have more difficulty resolving this tension.

--People who have had a "negative" parent or an absent parent in their early years have a much more difficult time resolving psychosocial issues than those with supportive and nurturing parents.

--Continuities in life and cycling-back processes appear to be more important realities than is "change" for most respondents.

--Those who are divorced, separated, or widowed tend to say that faith is usually weakened by questioning early beliefs.

--Untapped resources for faith development and spiritual growth appear to reside in one's memories of religious and spiritual experiences as a child or teenager.

Overall Finding

The Module 2 Report states an important overall finding which affirms the fundamental positive correlation between faith development and life cycle dynamics.[7] It states that there is evidence of a very strong positive relationship between psychosocial health (Erikson measure) and faith development (Fowler stage theory). This comes through clearly in Module 2, is generally affirmed by Module 1, and appears to be substantiated in an overview of all the data. This important central finding of the study reaffirms the conviction that counseling and education, particularly as directed toward helping people deal with life tensions and problems, do have a direct bearing on the development and growth of people's faith. It also affirms a fundamental premise of the FAITH DEVELOPMENT IN THE ADULT LIFE CYCLE Project that the dynamics of life changes and faith development are signficiantly related.

Taken seriously, these understandings have profound implications for ministry. Some of these will be addressed in Chapter 7.

Challenge for Further Research

In reviewing the data discovered in this study, Project leaders became profoundly aware of the complex interrelationships and undiscovered implications of the findings, so many of which necessitate further, more definitive research. We recognize that the findings of this study are limited in scope, but see them (and hope the reader will see them) as a beginning of exploration into the intriguing world of relationship between the dynamics of FAITH and those of the LIFE CYCLE.

We recognize that gaps in the research will be critiqued by scholars and practitioners, and value their comments and criticism, as we did at the Regional Conferences. It is our larger hope, however, that these same deficiencies may be the springboards for a wide variety of academic and professional studies that will seek to close the gaps by building upon and amplifying this research

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7. Ibid, p.26

into a more complete and far more comprehensive body of data. Such further research can and will have an important impact on the performance of ministry and, through it, the significant touching of people's lives as they grow in faith throughout the journey of life.

Finally, we remind the reader of the far more detailed presentation of the research data to be found in Part II (Module 1) and Part III (Module 2), and invite further exploration of topics of particular interest among those pages.

Chapter 5

THEOLOGICAL REFLECTION

On the leadership team at each of the thirteen Regional Conferences was a Theological Resource Person. Each was chosen by a local committee as one who was well grounded theologically and who also had the skills to help the participants explore the interface between theology and the social science research, with a practical focus. It was quite an assignment, and each of the thirteen Theological Resource Persons did his/her job admirably. For many persons, the periods of theological reflection, both in the presentation and in the small group discussion that followed, were highlights of the Regional.

Each presenter spoke with vitality and with independence. No two presentations were alike--or, for that matter, similar. Each explored the topic creatively and moved some of the issues far beyond the data into new dimensions of theological exploration.

How, then, can thirteen very diverse presentations be summarized in this chapter's short space? They cannot. What can be done, however, is to lift up several of the themes that seemed to recur throughout the presentations. To personalize this report, some direct quotations have been included, but without references to specific Theological Resource Persons. In so doing, it is hoped that the emphasis will be on the overall expression rather than on individual statements.

The various Theological Resource Persons represented Catholic, Jewish, and several Protestant traditions, were male and female, academics and practitioners, and each was a part of the geographic region of the conference at which s/he spoke. A complete list will be found in Appendix B. Individual audio-tapes of each presentation are available. (See the Order Form at the back of this Report.)

Guidelines provided each of the Theological Resource Persons at the thirteen Regional Conferences included this statement:

> The findings of Modules 1 and 2 reflect responses of men and women who, for the most part, were not speaking out of sophisticated theological reflection. They were responding to questions about what their faith, by their own definition of that word, means to them. The purpose of your...presentation will be to help Regional Conference participants assess these responses and seek to relate them to some of the traditional concepts usually seen as fundamental to faith. You may want to reflect upon questions such as:
>
> --What relationships do you perceive between the research findings and traditional theological concepts? What "fits"?

--What paradoxes between the two do you perceive? What doesn't "fit"?

--Around what issues do you see the most pressing need for further dialogue between theologians and practitioners?

--In what ways do practitioners (clergy, educators, counselors) need to help people deal with life cycle change in the context of a stable theological framework? Conversely, to what extent and in what ways must theological concepts be sensitive to the dynamics of social change and emerging life styles?

Given this common starting point, thirteen different theological minds moved out into a variety of explorations. Taken as a whole, they examined just about every nook and cranny of the topic. Taken individually, each brought significant insights of theological reflection upon social science research. In this chapter, we lift up some of the themes most commonly voiced at the Regionals.

Before noting these primary themes, one basic reflection is in order. For the most part, the Theological Resource Persons dealt more with basic definitions and issues of "faith" and "faith development" per se than they did with the specific research of the Project. Some did so because they saw those concepts as the necessary basic theological questions to be addressed; others were honest in openly questioning some of the Project's fundamental assumptions; while still others apparently chose not to deal with the adult life cycle dimension of the study at all. For these reasons, most of the content of the theological presentations deals more with the nature of faith per se than with specific reflection upon the research. With this background, we turn to some of the major themes of theological reflection at the Regionals.

A Theology of Individuality and A Theology of Community

Many presentations noted that the study appeared to emphasize personal religion over corporate faith. Several mentioned the Module 2 suggestion that people see themselves more "spiritual" than "religious", with the connotation of the latter being related to the institutional church. This theme was stated forcefully:

> A spirituality divorced from right and wrong...that ignores the justice component of the covenant,...that is content with a contentless experience of divinity without hearing the commanding Voice, will lead to solipsistic (relating to the concept of self as the only reality) self-involvement....

and sensitively:

> Religion...has a corrective in that...(it)...continues to span culture and helps us see from the perspective of community in ways that our individualistic cultural spectacles often lose sight of.

Concern was expressed about the negative images of the "institutional church." "We know it's there, and may agree with it, but we don't like it," was noted by one speaker. Several others spoke of their own internal love/hate relationship with formalized religion. Recognizing the importance of individual faith development, concern was expressed that, in itself, it is not enough and "the theology of faith community needs to be reconstructed."

Several felt that new emphasis in church, parish, and synagogue needed to be placed on the concept of "community" in which "individuals grow in their faith," and the theme of sponsoring and encouraging people in the spiritual quest, suggested from the data, struck a positive note for several reflectors.

One other recurring theme in this context was voiced by Jew and Christian alike. Recognizing that the Jewish tradition historically has placed more emphasis on family faith development than has the Christian, and noting the rapidly diminishing importance of the family in today's culture, the concept of "the community of the family" was lifted up several times.

> The Jew sees community starting with the family, and the family as a clearly religious unit....We Christians need to recapture this quality too.

"Individuality" and "Community" are not necessarily exclusive, but the dynamic between the two--positive and negative--is seen by many as one of the central theological issues stemming from the research.

A Theology of Faith as Gift and Faith as Developmental

While recognizing the importance of faith as developmental, at least half of the Theological Resource Persons voiced concern that the concept of faith as gift of deity to humanity not be lost. Paul Tillich's definition of objective faith as the content, and subjective faith as human response to it was affirmed more than once. It was obvious that not only the theological leaders, but also a significant minority of the Regionals' participants had some very real reservations about the developmental nature of faith. One paraphrased James Loder:

> By using the term "development", what we do is to collapse the rich and marvelous concept of faith into a two dimensional psychological understanding which centers more on self...and forgets the other... dimensions that make it...(a complete) theological concept.

This theme was reiterated in a number of ways. Interestingly, most saw the importance of development, and did not suggest rejecting it, but were concerned that it not become the dominant element in the equation.

One presenter stated the need for both, reminding us of the multi-dimensional nature of faith:

> There is the weaving together dimension of faith, the valuing dimension of faith, the meaning-making dimension and the expressing commitment dimension of faith. All add up to a new way of being in the world.... Now, if this be true, faith changes can be found in any one or any cluster of faith components or dimensions.

It was apparent that the great majority of the Regionals' participants held the two polarities of faith as a gift and faith as developmental in a creative and positive tension, recognizing the validity of each and affirming their interdependence. The theological reflectors, for the most part, shared this perspective, and helped participants understand some of the theological bases for maintaining an appropriate balance in this tension.

A Theology of Change

Several of the theological reflectors utilized and developed this theme. Recognizing the rapid social change in which we live, and its manifestation in the conferences' central theme of "faith development", one voice said, and others echoed:

> Theologically, the belief system (in most religious organizations) is somewhat conservative, valuing the lack of change and continuity over change, discontinuity, or constructive reformulation of their faith. They get a lot of support for not changing inside many of our churches...People think they're already there. What's the goal? People already have faith.

Both the research data and most of the Regionals' participants underlined this concern, and both the leaders and many participants reaffirmed the need for a more adequate theology of change which is understandable by laity. Such a theology of change would help clergy and other professionals who work with people find theologically sound undergirdings for their ministries which would provide a context of meaning for changing times. As one participant put it,

> I'm quite aware of the Tofflers and their cultural voices of "future shock." I want to hear a voice of "future faith" that will help me deal with it.

The relationship between "faith development" and "conversion" was voiced several times. Many expressed a much closer affinity between the two than is usually seen, and urged that the concept of conversion needs to be reclaimed from its mass evangelistic image. The participants were not daunted by the impact of change, but they clearly see the need for a more adequate theological framework to deal with it.

A Theology of Deity

Several theological reflectors were uneasy with the Project's definition of faith (cf. p.6) which contains in it no reference to any deity.

> The definition of faith is so amorphous that it doesn't refer specifically to Christian faith or to Jewish faith, or to any specific religious tradition or theology... It doesn't even refer to God!

There was clearly a "division of the house" at the Regionals, over that definition, between those who saw the need for a broadly inclusive statement and those who contended that faith, at least religious faith, had to include some reference beyond the purely human. The presence, however, at several of the Regional Conferences, of humanists and others of deep conviction for whom faith did not necessitate a deity, was an enriching, if challenging new experience for some of the more traditional in our midst.

> I am not an atheist; I am an agnostic. I do not deny that there is a God; I only say I do not need a God to have faith.

This statement was made with conviction by a participant at one of the Regionals. For that matter, there were even some voices that felt the study was too traditional:

> Even though your definition is quite broad, I am very aware of the deistic assumptions that are built into the research.

So, the critique came from both directions.

Again, the voice of Tillich, with his concepts of Ultimate Concern and Ground of Being, was lifted up by several of the theological reflectors to help bridge, as one called it, the "deity gap." It is obvious, however, that there was a very real tension within most of the participants between their intellectual recognition of the broad spectrum of faith attitudes and, for most of them, their need for some concept of deity in their own faith definition.

A Theology of Freedom

The relationship between individual freedom and spiritual authority was still another manifestation of the dialogue between the more liberal and the more conservative voices at the Regional Conferences.

> To what extent is the idea of faith development, with its emphasis that "anything goes" in terms of belief, good for true spiritual growth?
>
> - - - - - - - - - - - - - - -
>
> To what extent is the concept of faith development, with its emphasis on the individual's participation in his/her own spiritual nurture, a truly liberating experience?

Two statements, nearly identical, yet each with key words and nuances of emphasis that pose essentially the same question in vastly different perspectives, one negative and the other positive.

Again, most of the participants and theological reflectors at the Regionals were persons for whom a freedom of inquiry and expression in matters of faith were essential, but still there were those who expressed reservations. One speaker reflected, partly in whimsy but basically in earnest, on Fowler's Stage 4 as "a kind of theological temper tantrum." It is apparent that there are reservations on the part of some, and perhaps many, that unbridled freedom in the development of one's own faith is, at least, a mixed blessing.

A Theology of Meaning

"Meaning" is a term very much in contemporary theological thought, for some bordering on jargon. For those committed to the assumptions of the study, there was strong positive affirmation of the word and, even more, the theological meaning of "meaning." One theological reflector stated it simply, but well:

> Those of us who facilitate faith development within the theological orientation would do well to probe the questions of how our theological perspectives illuminate the question of meaning.

Another, using Christian imagery, stated that

> For Christians doing theology, if we say "Christ is the answer," the contemporary secular culture (may well) come back: "Yes, but

> what is the question?" When Christ is offered to answer questions that no one is asking, the dynamic meaning of the community, the life-blood of the story, is not providing the transfusion of meaning.... The religious community offers a frame of meaning...which is intended to seek the entirety of life and thought.

As has been noted previously, the dynamics of culture shock impact us all. Through our divergent and ever-changing life styles, there is an underlying and implicit search for meaning. Regional Conference participants stressed the importance of meaning and voiced concern that many faith communities have not taken it as seriously as they might. Reflectors and participants alike affirmed the kinds of positive relational experiences suggested by the study as central to a valid and supportive theology of meaning.

A Theology of Sexuality

Those participating in the Regionals were, for the most part, strong in their advocacy of not only inclusive language but, beyond it, inclusive conceptualization in all religious imagery. Expressions ran the gamut from non-sexist terminology related to deity to appropriate contemporary male and female social roles.

Issues of gender similarity and diversity carry with them high levels of emotional intensity. Some Regional Conference participants had problems with the data related to Hypothesis 1 (cf. p.17) which suggested sometimes subtle, but significant differences in the ways men and women experience faith. One woman queried:

> Are not the study's findings really nothing more than a religious variation of the sexual socialization of our culture? Don't they just reinforce stereotypes?

And the Theological Resource Person replied:

> How fine a line it is between what is perceived as "socialization," usually viewed as negative, and "appropriate, non-sexist male and female behavior," which is positive.

This response suggests an important and fundamental point. It is apparent that some people find it difficult to accept research data that report findings as they are rather than as they presumably should be. What is important, however, is to build upon the data to bring about desired change.

For example, Module 2, in particular, with its gender analysis, explores constructively non-traditional possibilities for faith development which incorporate both the similarities and differences of men and women.[1] The emergence of reflective research in this area in recent years underlines the importance of addressing the issue constructively. The concern of those in the faith community for further spiritual reflection on this issue was strongly expressed, by Theological Resource Persons and participants alike, at the Regionals.

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1. See Part III (Module 2), pp. 22, 27-30

On a lighter, but significant note, an appropriate balance between sexual equality and recognition of the important and creative differences between the sexes was highlighted by one participant's comment, which brought an affirming chuckle from the group:

> I'd like to find a theologically inclusive statement of 'vive le difference!'

Although the male/female issues were primary, related concerns were expressed about the role of homosexuals in the faith community and, for Catholics in particular, issues related to celibacy. It is obvious that carefully and sensitively developed and clearly defined theologies of sexuality are very much needed at this time.

A Theology of Humanity

As has already been noted, the major theological focus at the Regional Conferences on FAITH DEVELOPMENT IN THE ADULT LIFE CYCLE was on the "faith development" side of the equation. From time to time, someone would notice that there had been very little reflection on the other dimension, the theological concept of humanity. One speaker said:

> What does it mean to be a human being? What does it mean to be born? To live? To age? To die? How little really significant theological literature there is on the themes of aging, diminishing, and dying.... Apparently, it's easier to talk about the holy, the divine in processes of growth than in processes of diminishing.

It was apparent that we need to develop more fully theologies of the life cycle as well as theologies of faith development.

Related to this was an oft expressed concern to find and utilize symbolic rituals for the adult faith journey. Although the faith community emphasizes the rituals of baptism, confirmation, bar mitzvah, wedding, and funeral, there are really no significant ritualistic celebrations for most adults over the half-century or more span from marriage to death, other than as parents in those focusing on children and youth. What about a new job? Retirement? Becoming a grandparent? The empty nest period? Yes, in some circumstances, even divorce? Are they not times for that mixture of celebration and thoughtful reflection that symbolizes meaningful ritual in the faith community? In a variety of ways, Regional Conference participants shared creative models from their own experiences and the need for more such emphases was clearly seen.

Within the framework of this theme, it should be noted that many participants expressed problems with the hierarchical stage theories of development.[2] Statements from two presentations illustrate:

> Our society and culture is also one which blesses accumulations, and, with accumulations, complexity. We have come to believe that the ability to deal with complexity is a sign of maturity. Those who do not handle complexity well, those who really do not know how to exacerbate tensions and deal with paradoxes and polarities in our value system are relegated to lower status on the maturity scale.... We who do the faith development research, I think, have found ourselves repeatedly and

2. See p. 41, and pp. 54-55

> embarassedly comparing adults at Stage 2 or 3, for instance, as lacking what adults at Stage 5 have, and looking at adults in Stage 4 as having the kind of sophisticated crankiness that we hope they'll get out of before too long....

-and-

> As I looked at the results of the research--not so much the results of the research but the stages of faith--I became, for me, uncomfortable.... It seemed to me that what we were doing through those stages of faith was working towards perfection, and that that, ultimately for us, is not possible except through God.

There was a good bit of theological wrestling with the stage theories. One participant summarized the philosophical tension quite simply:

> The educator in me sees the need for change, growth, development, but the pastor in me prohibits my seeing all persons as anything but equal in the sight of God.

In all fairness to Fowler, in particular, it was apparent that some who were most judgmental of his stage theory had not even read his books.[3] For the most part, however, although the critique of stage theory was vociferous, the contribution of the concept to a theology of humanity was recognized and affirmed.

Summary

The central dynamic at each Regional Conference was the dialogue between social science and theology. The research data were those of the social sciences; the theological reflection of leaders and participants alike formed flesh on the bones of data which gave meaning. The study, or any work in this area of concern, has no significance except in the context of such an interface.

The themes suggested in this chapter reflect the continuing tension between tradition and change that are ever a part of our lives and, quite properly, the theologies that give meaning to these lives. Such tension is healthy, for only as creative minds discover new understandings within the context of a faith that has withstood the test of time will that faith truly live. These themes suggest some directions--new and not-so-new--that could have profound meaning in the never-ending dynamic of theological exploration.

What may well be most significant in this study is its focus on the person--the individual in the context of her/his life's faith journey. As will be developed in Chapters 6 and 7, the continuing emphasis of theological reflectors and participants alike at the Regionals was to move theological reflection from the abstract to the practical. It is only as we who minister are mature in our faith that we can help others mature in theirs. This is the ultimate of faith development.

This chapter has dipped but a cupful from the wellspring of theological

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3. Fowler, Keen, and Berryman, 1978; Fowler, 1981; Fowler, 1984

enrichment brought to the conferences by the Theological Resource Persons, but it has sought to emphasize the importance of the dialogue. The closing statement of one of the reflectors' presentations summarizes it well:

> This is social science research material. The way we can use it is when we ask the theocentric question: "How does it help people develop a finer, fuller, richer relationship with the heavenly God?"

Chapter 6

FEED-BACK FROM THE REGIONALS

Research is more than collecting data. Early in the study, the principle of "participative research" was affirmed with the understanding that the Project's final report would include reflection of practitioners and scholars alike on the findings of Modules 1 and 2. Put another way, such input was seen as integral to the research design. From August, 1985 to May, 1986, thirteen Regional Conferences were held throughout the United States, and a national conference was held in Canada.[1] Participants were invited to critique the data and the significance of the findings for themselves and others in ministry.

These conferences involved 850 persons in the United States and 60 in Canada. Each was three days long and the program contained presentation and discussion of the research, theological reflection, and discussion of implications for ministry. Prior to each conference, copies of the Module 1 and Module 2 reports[2] were sent to each participant, to be read prior to the event. Presentations at the conferences assumed this background reading. The time schedule was demanding and the level of participation unusually high.

The evaluation and commentary of participants was communicated in four basic ways:

--individual evaluation forms,

--written reports of small group evaluation sessions held the third morning,

--verbal comments made in general sessions, and

--individual comments and suggestions made directly to Project leaders.

These have all been computer tabulated and reviewed carefully. What follows is a distillation of that feed-back heard most often and most strongly at the conferences. They are organized around six basic areas of concern.

1. An Affirmation of "Participative Research"

For many practitioners, critiquing research before it was formally published was a new experience Some questioned whether or not their comments would be taken seriously. A woman in Seattle said, "I didn't really believe you when you said you want our criticism...but you really do!"

Some people were frustrated with the unfinished data presented; they wanted it pre-digested and neatly packaged, in many ways missing the point of participative research. At Dayton, one man expressed bitterness that:

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1. See Appendix B for details

2. These were essentially the material found in Parts II and III of this Report, except that both modules have been edited and revised for this publication.

> The material is still so loose. Are you expecting us to do your job of analysis?

After about five seconds of intense silence, a woman countered:

> Well, I feel privileged to be a part of the process. As an adult educator, I'm happy to see the involvement style of adult learning used in this way.

Although some suggestions were unrealistic ("I wish you had summarized all the Module 1 and Module 2 findings on one page!"), there was a recurring request for some kind of summary of the findings. This was a valid critique, and we trust that Chapter 4 of this Report addresses this need.

The evaluative comments affirm overwhelmingly, however, the concept of participative research, both because it involves the practitioner, but also, in so doing, it makes the research itself even more valid and realistic.

2. Critique of the Research

When asked to critique, the participants did just that. They provided pages of their comments and suggestions. Many of these were after the fact--"Why didn't you...?", "It would have been more practical if you had...." When such statements were made, the research process for this study could not be changed, of course, but these comments have been preserved and will be considered when future studies of this type are mounted.

Major critiques focused on the two modules. Many expressed concern at the relatively simplistic objectivity of Module 1, emphasizing the limitations of this type of survey research for such a complex, personal, and sensitive topic. However, there was also admiration and positive affirmation of the Gallup Organization's capabilities in providing statistically valid nation-wide data from a sample of slightly more than 1000 persons, and for their commitment to religious research.

Most of the Regional Conference participants felt more comfortable with Module 2 because of its sensitive presentation of the deeply personal feelings and meanings of those interviewed. Concern was expressed at the relatively small sample, and the perception that some ethnic, age, and economic subgroups had been overlooked. It was noted that, even when included, one person could not be considered to represent his/her age, sex, ethnic, economic subgroup. Module 2 focuses on individual faith stories and the commonalities they contain.

Most respondents affirmed the fact that the study had utilized both research methods, and recognized the importance of seeing them as complementary one to the other in the larger perspective of the total study.

Concern was often voiced over definitions. Some took issue with the Project's working definitions,[3] primarily since they tended to reduce the concepts of faith and faith development to a "lowest common denominator." "How can you define faith without God?" asked a woman in Chicago. Upon

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3. See p.6

explanation, she realized that an acceptance of a deity is not a part of all persons' definition. Others felt that a definition should have been specified in the interviews until the Project's rationale was explained.[4] However, because of the diverse varieties of personal definition, many were less than totally comfortable with the problem of definition.[5]

Strong and often negative comments were made about basing the Module 2 analysis on the Fowler (primarily) and Erikson (to a lesser degree) stage theories. The response given focused on the necessity of utilizing theoretical frameworks that are known and generally accepted, and that have established procedures for analysis. The decision of the Project leadership was that, despite their limitations, the Fowler and Erikson theories best met these qualifications (some participants did not concur with this premise). Others at the Regional Conferences found it difficult to understand that the purpose of the Project was neither to try to prove or disprove these structures, but to utilize them merely as bases for measurement of faith and psychosocial development. It was very clear, however, that a significant number of participants had real reservations about these and, for some, all stage theories related to human development. It should also be noted, parenthetically, that many of those expressing such discomfort also indicated that they had not studied developmental theory in detail, and some had not read Fowler's and Erikson's work.

Many evaluations cited the need for cross-referencing the findings of the two modules. To a certain degree this has been done in Chapter 4. However, the strong differences between the structural designs of the two modules make extensive and precise cross-referencing impossible. A four-page paper comparing findings was provided at the Regional Conferences, but it was met with mixed reactions. The concensus at most Regionals was that one really has to read the report of each module by itself, and then do one's own internal processing of the insights of each into whatever whole has meaning for the reader.

Probably the most echoed statement during the presentation and discussion of the research findings dealt with their implications for practice. The design of the Regional Conferences did not bring the group to a discussion of application until the afternoon of the second day. However, it was obvious that many were "straining at the leash" on this point from the beginning of the meeting. It is our hope that the comments in Section 5 of this chapter, the material in Chapter 7, and future resources stemming from the study will help address this common and very real concern more adequately.

In summarizing the commentary on the research, perhaps the words from one of the Northern California evaluation forms says it best:

> Emphasize that the material is DESCRIPTIVE rather than PRESCRIPTIVE. It points to problems and needs that must be dealt with. There are no simple solutions, but we have here some good clues for where to begin and, perhaps, some possible directions in which we can move.

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4. See p. 15
5. See Appendix C

Most participants saw the study, even with its weaknesses, as a beginning point for much that is yet to be done, both in terms of further research and of application.

3. Suggestions for Future Research

Practically every age-period of adulthood was suggested for further research. Many cited the rapid increase of older adults in the population as the basis for studies relating gerontology and faith development. Others quoted the study's own findings which indicate increased potential for faith change in the young adult and midlife years [6] to indicate the need for research among these groups. A recognition of the baby boom generation's movement into and through midlife during the next two decades suggested another focus for additional research.[7]

Other suggestions focused on family life and parenting with an expression of need to study more closely the relationship between faith development in childhood/youth and, a few years later, in adulthood. The Module 2 findings regarding the adult's need to come to terms with her/his relationship to parents and early religious and spiritual experiences[8] undergird the need for further research in this important intergenerational dimension.

Other suggestions dealt with the need to study specific religious traditions. How is faith development different for the Jew than for the Christian? (One rabbinical student present at the Stony Point conference is already working on this question.) Do Catholics, Protestants, and Orthodox Christians develop in their faith in significantly different ways? What about the person who believes in God vis-a-vis the non-believer? Do the 32% of the population who believe faith should not change[9] experience faith development? If so, how?

A recurring suggestion for future research was for "an alternative to the Fowler stage theory." Usually the hope expressed was for a theory that would be less hierarchical and more inclusive of the many facets of human personality and the diversity of personal patterns in faith development. Several persons familiar with the Myers-Briggs Type Indicator saw it as a model for a similar structure based on the principles of faith development. There is indication that alternative models are being developed, which will enrich the field markedly. However, there are values in hierarchical structure that cannot be overlooked,[10] and Fowler's pioneering work in the field of faith development is to be affirmed.

Seemingly limitless topics for further research were suggested. It is hoped that many will move from dream to fact in the not too far distant future.

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6. See pp. 18-19

7. See p.2

8. See Part III (Module 2) pp. 52-56

9. See Part II (Module 1) p.21

10. See pp. 54-55

4. Reflection on the Conference Experience

Completely apart from the research itself, there was strong affirmation of the Regional Conferences, on the part of most participants, because of the "mix" of those present. Commonly cited was the interfaith mix. The small (5-6 persons) Reflection Groups were consciously structured to bring persons of diverse religious backgrounds together in dialogue. At times this provoked tension as people struggled with divergent interpretations of concepts such as "faith", "religion", and "church", but it was creative tension that stretched everybody to consider new interpretations and often to rethink their own.

The interdisciplinary mix was affirmed also. Although most participants were professionally related to the church, a significant number represented the social sciences vocationally. Religious educators and marriage counselors explored new means for their respective tasks together, each bringing new insights to the other. Scholars and practitioners were in dialogue also. The former were more interested in the research designs and statistical analysis; the latter were impatient to move beyond the data to grapple with problems of application back home. Even in the context of their differing priorities, however, they learned from and helped each other discover new dimensions of understanding for their professions and a broader interpretation of "ministry" for their ultimately common task.

"The research is good, but it's the people who made this conference for me," said a Catholic sister in Houston. It was obvious that the ferment of different understandings and the networking of new relationships was one of the most positive factors at the Regional Conferences.

5. The Yearning for Resources

"Yearning" is an unusual word, and perhaps a bit overdrawn, but it is chosen consciously. It is apparent that a strong concern for helping adults in their faith development was a common denominator for the participants. "I'm not sure there's too much in the research we don't already know," voiced a New England clergyman at Holyoke. "I want to know what or who can help me do something about it!"

We all became uncomfortably aware that, denominational and independent publishers notwithstanding, there are relatively few resources now available for the person seriously concerned about issues related to the study. The "Unfolding Tapestry of My Life" [11] and the "Eriksonian Measure of Psychosocial Development" [12] used in the Module 2 research and utilized in the Regional Conferences, were seen as potentially quite useful if adapted for educational and counseling resources. A few books could be recommended but, for the most part, they are not written for laity and do not speak to the spectrum of religious traditions.

One suggestion on an evaluation form from the Baltimore Conference came right to the point:

> Can some way be provided 1) for carrying on the basic research in our own local settings, so that 2) we can

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11. See Part III (Module 2), p.7, and Module 2 Appendix A

12. See Part III (Module 2), p.7

> compare our own people with the test sample in order that 3) we can be better equipped to more accurately target our own adult life cycle religious education practices?

Quite an order. But, again, a strong cry for resources to help the practitioner utilize the research designs of the study in local application.

At the final session of each conference, the Reflection Groups brainstormed some of the resources they would like to see developed. These included books for professionals and study courses for lay groups, audio-visuals and computer software. Someone even suggested a "Faith Development Trivial Pursuit Game", although the details were never spelled out. In all kinds of forms, it is apparent that tools for adult faith development are needed and desired.

Some of the Project leaders are already making plans for the development of such resources in the years ahead. It is hoped that many others, especially those with the creative gift of resource development, will take it as a challenge also.

6. Let's Not Stop Here

A concern oft voiced was that the Project not end with the research report. Some called for national conferences and further regional conferences to explore in depth personal experiences ("Some structure by which to delve into one's own faith development...and time to do it."--Denver). In Chicago, progressive conferences were suggested:

> Is there some way the Conferences could be progressive--i.e. to build on one another beginning with a summary of conclusions from the last one and working toward new and more sophisticated understandings?

The need was expressed for training opportunities. "How I wish my whole staff could have been here" said a denominational executive in California. Many saw the close relationship between the Project and their developing needs in Adult Education, and urged further offerings of this sort. It is anticipated that such will be made available in the near future.

There was a real sense of the larger community as, particularly at the later Regional Conferences, participants became aware of the high level of interest in the topic throughout the United States and Canada. A newsletter to share models and resources was suggested dozens of times, and the idea of a membership organization for those professionally interested in and working in the field of Adult Faith Development surfaced often. It is obvious that many of the Regionals' participants feel the need for different forms of networking with persons of many religious traditions and professional disciplines who share their common concern.

Finally, a young religious educator in Charlotte put it directly:

> I think we need to reclaim the concept of "adult education" from the pedagogical teaching models we see in the churches

into an intensely personal learning model that involves everybody actively. If we can do that, maybe there's hope for the church yet!

* *

Yes, they were heard. Participative research has paid off with dividends from that richest of resources--people who are concerned and are willing to share their insights, and their dreams for the betterment of all.

Chapter 7

SOME IMPLICATIONS FOR MINISTRY

The findings of the study are irrelevant except as they suggest ways in which the ultimate ministry--helping individuals mature in their faith--can be strengthened. Too often, research does not explore implications, but ends with a summary of the data collected. A paper describing procedures and findings is written, published, sometimes presented to a learned society, but too seldom utilized in practical application. From the outset, the ultimate goal of the Faith Development in the Adult Life Cycle Project was to move beyond the research to utilize it in the exploration of its implications for ministry.

This Report, to this point, has focused on research procedures, the findings, and commentary on them. These are but prologue, however, for it is at this point that the Project moves into another phase to explore the meanings of the data for practical application in parish, congregation, or synogogue; in worship, education, and fellowship; among all the people--lay, clergy, and other professionals--who make up the community of faith.

This chapter is just a beginning. Books and other resourses of practical application of the findings are on the drawing boards. In these few pages are suggested but a few of the directions that could and may well be explored more fully. It is hoped, however, that this exploration will not be the province of the FD/ALC Project leadership alone, but will be generated by many whose interest and concern is sparked by these pages. Each section that follows has but a seed of an idea that may germinate and develop in a variety of possible directions. The Project leaders hope many of these seeds will be sown and from them will come practical application leading to new meaning for individual faith development and the roles of those leaders fostering it.

Lifting up the Concept of "Faithing"

James Fowler, in Life Maps[1] states early on that "faith is a verb." Our response is quizzical since we know that "faith" is a noun. I have faith. You have faith. We affirm statements of faith and we sing "My Faith Looks Up To Thee" in our churches. How can "faith" be a verb? In Life Maps and in his subsequent works, Fowler makes a compelling argument that faith is not something that one has or does not have,

> ...a static collection of beliefs or propositions, or, at best, an externally definable set of perspectives that a person can pick up or set down much as one might a suitcase full of valuables.[2]

Rather, it is relational. Faith is...

> ...an active "mode-of-being-in-relation to another or

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1. Fowler, Keen, and Berryman, 1978, p.18
2. Ibid.

> others in which we invest commitment, belief, love, risk, and hope.[3]

Although "faith" will probably never be listed in the dictionary as a verb, in the context of faith development the necessity of an action quality for the word becomes apparent. If we are to better understand the ways by which men and women develop and mature in their faith, the need for a word suggesting movement is necessary.

Increasingly, the word "faithing" is being utilized in ministry. If I can say

> ..."I am singing,"
> ..."I am learning,"
> ..."I am worshipping,"
> ..."I am praying,"

why not, then, also "I am faithing"? "Faithing" carries with it a quality of movement, of activity, and of accomplishment that no other word can capture.

What might happen if the pulpit voice spoke with enthusiasm about "faithing" rather than "having faith"? What might happen if the religious community were to translate the adult education goal of "lifetime learning" into its spiritual equivalent of "lifelong faithing"? What might happen if individuals really got excited about their life's spiritual journey being one of active and dynamic faithing?

But, it is more than a "new" word--another example of theological jargon. What is even more important is its underlying concept which emphasizes a quality of action and continuing change and development in a person's faith journey. It is a concept that needs to be recognized and utilized among people who truly are seeking new meaning for their spiritual lives.

Although the term "faithing" was not used consciously in the study per se, its underlying concept, the quality of faith as developmental, was strongly affirmed by respondents in, particularly, the Module 2 face-to-face interviews. As the data were discussed at the Regional Conferences by professionals in ministry, the term and concept of "faithing" was used often. For the most part, it was well received as conceptually helpful and programmatically possible. Whether it will attain common usage remains to be seen, but certainly the word suggests a new terminology, and the fundamental concept is symbolizes is one of central importance to meaningful ministry.

Crisis and Faith Development

The most clearly validated of the study's seven hypotheses is #3, which affirms a strong relationship between periods of transition, change, and crisis in a person's life and his or her faith development.

Unfortunately, the word "crisis" is usually seen in the context of tragedy or extreme anxiety. In actuality, Erikson defines the term more broadly:

> ...not a threat of castrophe, but a turning point, a crucial period of increased vulnerability and heightened potential....[4]

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3. Ibid.
4. Erikson, 1968, p.96

In so doing, the concept is positive and focuses on those experiences of significant change in a person's life. Increasingly, scholars and writers use terms such as "passages," "transitions," and "transformations" as the focal points of their developmental theories. Erikson himself lifts up eight major "psychosocial crises" in the life cycle fundamental to an individual's psychological and social development.

In a College Board study of participants in adult learning situations, 83% of the respondents indicated that they were taking an adult education course because of clearly defined changes in their life structures.[5] One is promoted, one is fired; a couple is married, a couple divorces; a baby is born, that baby ultimately grows up and leaves the nest, etc. Change, transition,...yes, "crisis" experiences are ever with us. In our increasingly urbanized, computerized, and depersonalized culture, crises often become pivotal catalysts for significant rethinking of values, meanings, and also faith. The College Board study focused on secular adult education, but its findings are significant for adult faith development also.

If any implication for ministry comes through clearly from the research, it is that we who minister effectively must be particularly sensitive to our peoples' needs during these periods of change and transition. For centuries, religious communities have celebrated life's transitions ceremonially through the baptism and dedication of infants, confirmation and bar mitzvah of youth, the ceremony of marriage, and the memorial of the funeral, but too often we have fallen short in our ministering to people's personal and spiritual needs at these often joyous but crucial times of transition.

A young mother finds out that she has cancer and her years may well be numbered--certainly a crisis. Her emotional equilibrium is upset, she searches for meaning from the mystery of life; she struggles to pray and often grapples with real questions and doubts about her faith. She feels alone. She may share her feelings with family and friends, perhaps even with pastor, priest or rabbi, but how can the faith community as a whole minister to this woman? Is there not a place for support groups and/or other ways by which several persons sharing the common experience help each other grow in their faith as they deal with crisis in their lives? When bad things happen to good people, one often needs more than the traditional adult education class to fully cope.

What about parents of young people on drugs or persons with AIDS? What about the person whose job has been abruptly termininated for reasons not clearly defined? What about those facing retirement, or couples with a newborn child? What about the woman who has raised her family and is re-entering the work force, quite possibly in a new vocational direction, at age 40? These are people in transition,...in crisis! How can we minister more adequately to help them not only deal with the new directions in their lives, but even more, to help them and their faith to mature in the process?

Learning Experiences Which Stretch our Boundaries

Module 2 sees a correlation between non-traditional learning experiences and faith development.[6] One of the most important ways we learn is through exposure to ideas, people, and contexts which lie outside our usual social and

5. Aslanian and Brickell, 1980, p.49
6. See Part III (Module 2), p.50

conceptual awareness. This is an area in which the faith community can be a significant catalyst for change. Consider the following possibilities:

1. Study trips to places which are "different" from what a group usually experiences. This may mean an inner city work project a half-hour from home, or two weeks in a Third World country half a world away. What is important is the dimension of learning that takes place as people go and grow as participants, not as observers. Some religious groups already provide such opportunities; far more are needed.

2. The establishment of covenant relationships with other local faith communities from diverse religious and social backgrounds. These may be across town or across national borders. The opportunity for interaction--studying, working, socializing, and worshipping together--is essential. Where distance precludes this interaction by full faith communities, representatives from each can participate with the other in extended periods of mutual relationship.

3. Engaging in ongoing dialogue encounters with persons from other faiths, and from non-faith and humanist backgrounds to better understand each other, establish friendships, and find common ground for action in the community.

Learning experiences which stretch our boundaries can also occur within individual local faith communities. As we understand more fully that people learn as much from those older and those younger as they do from their peers, the opportunity for intergenerational activity around matters of faith becomes vital and meaningful. The diversity of ages, life experiences, and faith styles and stages can indeed be fertile ground for stimulating new thoughts and alternative points of view.

Fundamental to any learning experience which stretches mental and religious boundaries is the willingness to deal with differences, conflict, and critical questioning which come when those with different interpretations of faith are in dialogue. Leaders must be skilled in handling group interaction and participants must approach such experiences in an atmosphere of trust and an openness to new ideas and understandings. Oftentimes a home, rather than a church building, provides a setting more conducive to such an experience. Small, multi-aged cell groups committed to supporting, shepherding, learning, and growing together can often revitalize not only the individuals in them, but the larger faith community of which they are a part. The findings related to Hypothesis 4 clearly indicate that the quality of the relationship is what really is important.

The cry is often heard that there is "no time" when a group can meet. Often, this is literally true. Churches may well need to do more in areas of self-directed learning where much is done on one's own, with only occasional group interaction. For example, 3-4 people covenant to read a given book or see an important movie or visit a museum or care center on their own during a given month, then gather together for one evening of sharing experiences and their meanings. Special interest or support groups may well convene only occasionally, yet members keep in touch regularly by telephone and informal conversation around whatever common learning experiences they have set for themselves.

An increasingly important role for the education director, parish worker, or spiritual life committee in a local church may well be the provision and coordination of resources for independent, self-directed learning as well as group and class experiences. Whatever experiences are provided, they need to help both individuals and the faith community as a whole stretch their boundaries through new dimensions of faithing.

The Role of Doubt and Questioning

One of the most disquieting messages that comes through in both the Module 1 and the Module 2 research is the often apparent insensitivity of religious leaders to an individual's doubts and questions about matters of faith and belief. Module 2, particularly, reports the far too prevalent experience of individuals whose faith development has been thwarted, or at least deterred, by clergy and other church leaders who counselled them not to doubt when they came to that person for counsel around very real questions of their faith.

In contrast, Fowler's stage theory of faith development sees Stage 4, in which the individual deals with her/his religious questions and doubts, as a necessary aspect of maturing faith. From the positive perspective, it is the faith community which nurtures and encourages individual expressions of personal faith, even when they may digress some from the established norm, that must be affirmed. The faith community which rejoices in diversity and sees the sharing of different faith understandings as an indication of both individual and corporate faithing is clearly encouraging spiritual growth. That parish, synagogue, fellowship or congregation is being truly faithful to a basic principle of adult learning (adult faithing): that the mature person ultimately must work through for him/herself that which will have ultimate meaning for her/his life. For some, this may mean the rejection of early religious training and/or traditional concepts, something our culture has historically viewed as negative. However, as we learn more about the ways adults develop and learn, many of us in ministry may well have to do some serious rethinking of our ultimate goals in the nuture of our people.

Changing the Norms in Faith Communities

It became evident from the study and from commentaries at the Regional Conferences that, unfortunately, the faith community which encourages the nurturing of faith journeys among its members is far too rare. Jean Haldane found that the marks of "religious socialization" in one Episcopal parish which she studied were to 1) belong, 2) be active, 3) adopt the language, 4) support the growth of the parish, and 5) keep quiet about religious differences.[7] Because of these implicit norms, members were discouraged from sharing their faith or spiritual journeys, their struggles, doubts, or joys. This kind of resistence to the sharing of personal faith experiences actually functions to block a rich resource for community growth.

In the context of some of the presentation of the study's findings (cf. especially Hypotheses 4) and the Haldane illustration, there was a widespread affirmation of this problem among the participants at the Regional Conferences. It is a problem that apparently is common across all religious traditions.

7. Ibid., p.49

Religious communities need to engage their members in conversation about how they experience their faith. Instead of being told what to believe, people need to be helped to identify, for themselves, what spiritual resources they can and do call upon to make decisions, face crisis, explore doubts, etc. They need to be helped to reflect upon their lives as "faithing experiences."

This is not necessarily as difficult as it may appear. Both Modules 1 and 2 concur that most people see faith as relational and attitudinal more than as a set of beliefs or membership in a church. There is obviously a real human longing for faith exploration at the personal level, a longing that apparently is not being fulfilled in most faith communities.

Individuals are often hesitant, at first, to share their faith experiences with others. One woman's fear was obvious in her response: "Do you really want me to talk about personal things with church people?" Some are hesitant to express their faith openly for fear it may be "wrong." Too often, an individual's expression of belief is cloaked with the equivocation, "I don't know if this is correct, but...." Our tradition has been more to tell people than to listen to them. When a group gets the "permission" and finds the relational security to share their spiritual journeys openly and honestly with each other, all are enriched.

It may be that the institutional church resists this kind of exploration for fear that individuals may diverge too much from the traditional norms when given a chance to personalize their faith. However, just the opposite is likely to happen if the opportunity is provided with intentionality and integrity. When people are enabled to see their own faith journeys as parallels to the ways in which God has faithfully worked with others throughout the ages, they are helped to connect their personal experiences with the traditions of their own faith community.

Group norms are slow to change, but the freeing of people to explore for themselves their own faith stories and those of others about them strengthens not only the individuals but the life of the corporate community as well.

Pastoral Care

The taped interviews and transcripts in Module 2 are powerful reminders of how pain and agony are a natural part of life. Many times in the interview process, people began to weep during poignant moments in their life histories, indicating how many small and large burdens people carry with them from day to day and sometimes over several decades.

Both Module 1 and Module 2 samples indicate that people are as likely to work through crisis on their own as to share it with close friends. Most of them (60%) would likely not seek help from a religious counselor. It may be, as some suggested in the Regionals, that they will turn to family or friends first before going to the clergyperson or other religious professional. Peer support is important for people. However, the data from Module 2 point out that many adults who need the help of a trained and effective pastoral counselor often hesitate because they fear they will be "judged" for their "lack of faith."

For instance, there is strong evidence that adults, especially during their middle years, have several unresolved and lingering tensions within basic

psychosocial tasks (trust vs. mistrust; autonomy vs. shame; initiative vs. guilt; intimacy vs. isolation). Many adults may not recognize their pain as connected to these particular tensions and thus may not receive adequate help from peers or family. The skilled and sensitive pastoral or spiritual counselor can often help individuals open up painful memories and find ways to heal them in the context of a supportive faith.

Another challenge for pastoral care which emerges from Module 2 data is helping people deal with the changing relationships between themselves and their parents. As with memories of childhood spirituality, this involves not only healing of negative scars, but also coming to terms with strong parental models. Establishing one's spirituality, individuality, and personal faith apart from parental models and expectations seem to be key tasks for psychosocial and faith growth.

A religious leader can demonstrate his/her sensitivity to faith issues and stages by the language and examples used in preaching and teaching. Knowing that a range of faith stages and needs will cut across the members in any congregation, the pastor can be intentional about selecting metaphors and life experiences which speak to such a range.

Providing "Holding Environments" for People in Transition

Times of transition--divorce or death of a spouse, the loss of a job, or a period of serious rethinking of life values--can be extremely lonely. It may be a time when the person in transition must look beyond him/herself to some form(s) of supportive community of which s/he is not normally a part. These special environments provide caring and support, and a sense of belonging where people are treated with tenderness and sensitivity. Yet, they would also offer the individual a personal and spiritual freedom for those in the processes of life and perspective transition. Sharon Parks describes it succinctly:

> When one's faith and self come apart to come together again, there must be a supporting, nurturing environment that "holds" it.[8]

Using the concept as an intentional strategy, but in the spirit of brainstorming, some possibilities come immediately to mind:

1. More group and personal retreat opportunities, at appropriate facilities apart from the traffic of daily living, need to be developed.

2. Hospitality centers designed specifically for people in life, value, and/or faith transition are also vital. We have such centers for persons dealing with alcoholism or drug rehabilitation; is the spiritual journey less important?

3. Development of the profession of spiritual mentoring--persons trained in listening and clarification processes, meditation practices, the use of the arts in spiritual growth, etc., set in the context of an understanding of psychosocial and faith development theories and practices--presents real opportunity for meaningful ministry.

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8. Parks, 1986

4. Sensitive support systems for persons moving out of transition back into the world of reality for the future must also be developed.

This idea could take these and undoubtedly many other forms. The central focus is to help those in transition fulfill that transition with the help of people who care in the context of the faith community.

The Question of Stages

One cannot deal with matters of development--human development, faith development, whatever--without encountering stage theory. Erik Erikson describes eight psychosocial crises that must be dealt with throughout the life span; Lawrence Kohlberg identifies six stages of moral development; and James Fowler suggests six stages of faith development. There are others, of course, all of whom contribute to a growing body of stage theory literature.

We found that some practitioners were uncomfortable with the concept of stages. They feel that stage theory conforms the individual into a structural pattern that is purely theoretical. It constructs an artificial hierarchy--a climb up the "spiritual ladder"--which suggests that some people are "more spiritual" than others. Stages, they argue, suggest an ideal that can never be fully realized.

There is an uneasyness about stages, of life or of faith, that is valid and real. "Am I to categorize the members of my parish by stages?" a pastor charges. "By what authority am I to judge that Tim is a Stage 3 and Mary a 4 and the Smiths are Stage 5s?" Used in this judgmental way, there are valid reasons for questioning stage theory.

Yet, as educators, we recognize individual differences and needs. Some people attend a study group on "Introduction to the Bible" because they are near the beginning of their faith journey, while others respond to cognitive discussions of theological issues, and still others find fullest meaning in personal reflection and prayer. Different people are at different places in the development of their faith (in their faithing). It is for us in ministry to help each person to "bloom where s/he is planted," to quote the popular poster, and to mature in faith at his/her own pace in an appropriate way.

An understanding of stage theory can help the practitioner better understand the dynamics of group interaction. If Walter and Jane are often at odds in the adult study group, it may be little more than that Jane is at a stage in her faith journey in which she needs the security of traditional belief, whereas Walter is struggling with the creation of his own personal understanding of faith. Stage theory reminds us that there are not so much rights and wrongs in matters of faith as there are individual differences of development and interpretation, each of which may well be valid for that individual. The role of the practitioner is to accept each individual where s/he is and to stimulate that person's faith growth in whatever way and to whatever degree is appropriate for that person.

A clergyman who preaches regularly put it this way at one of the Regional Conferences:

> Although I may not know who is who, I have to assume that there is a mixture of Faith Stage 2s, 3s, 4s, 5s, and maybe even some 6s attending worship on Sunday morning. As I preach,

> I try, by illustration or insight, to touch each of them, wherever they are on their faith journey, somehwere in the sermon. Stage theory helps me understand and speak to the individual differences, and yet the wholeness of my congregation.

Stage theories have their weaknesses, but they have their strengths also. Used wisely with sensitivity and love for the individual, they can be a helpful resource for ministry.

Ministry to the Unchurched

The significant 1978 Gallup study on "The Unchurched American" found that the unchurched in America are, more often than not, believers.[9] Most are persons of faith and often deep religious conviction who happen not to participate in the life of a church or synagogue. Other studies have corroborated this position of many, and it was clearly substantiated through the in-depth interviews of Module 2. The unchurched respondents to both the Module 1 and Module 2 surveys indicated that they believe in God, read the Bible or other religious books, pray, and think about life's meaning.

Why, then, do they not attend worship services or become involved in a religious community? Our data seem to suggest that a particular event (or series of events) connected with a religious community turned the relationship "sour" and the person simply left the fellowship. In many cases, this occurred during adolescence where idealism of youth was not buffered or given haven by concerned adults. Erikson's description of this as a "cruel and condemning conscience" of youth may explain why many young people prematurely foreclose on things religious.

Studies have also indicated that many of the unchurched tend to be more accepting of changing personal values and ethics than are many church members. Religious communities which are concerned about the unchurched in their midst need to examine seriously the extent to which they may present stumbling blocks for those unchurched who, with some encouragement, might return. Obstacles may be codes of conduct, judgments of unacceptable life styles, or, as one of our subjects said, "a sour pickle religion where everything is condemnation."

At the Regional Conferences, a strong concern for more sensitivity to the needs of the unchurched was expressed. Many voices expressed the feeling that educational and social programs are usually planned only for the membership of the congregation, synagogue, or parish, with little effort being made to make them available to the larger community. One pastor, however, indicated that he promotes his church's adult education program through the local newspaper, radio, and even posters in stores, inviting anyone interested to attend. He indicated that this strategy involves an average of nearly 100 people a year from outside his church's membership, about a quarter of whom ultimately become active in the church.

The underlying issue in reaching out to the unchurched appears to be how to communicate that the religious community is open to people who question, who are different, who are struggling with the rest of us in making meaning in their lives.

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9. Gallup and Poling, 1980.

Providing Training and Caretaking for "Midwives of Change"

Growing in faithfulness is not something one does on one's own. Being in relationship with others who care for us as well as challenge and help us is key for maturation at any level. We need to explore and develop more fully the training of "Midwives of Change."

In any group or institution, there are those individuals who see a larger picture of reality, perhaps a fuller dimension of faith. They are often people who have been mentored or nurtured through substantial shifts in their own perspectives. They are usually creative and sensitive people. They may or may not be aware of the midwife role they do or can play in the development of others. However, such persons can be a vital part of the faith development of people within a given community.

Every faith community needs such people, male and female,[10] whose special ministry may well be one of relating to and helping persons at times of life transitions. Those with natural gifts need to be identified and recruited. Where lacking, they may well need training in:

--modern psychology,
--personal self-awareness and psychosocial maturity,
--prayer and meditation,
--spiritual formation skills,
--cultivating a reverence for and responsibility for life,
--an understanding of the impact of contemporary social issues on individual lives,
--a sensitivity to the spiritual loneliness of persons in transition, and
--a respect for tradition as a source for spiritual strengthening.

In addition, the "Midwife of Change" must also have the personal resources necessary not to burn him/herself out in the process.

Some may argue that this is the role of the pastoral counselor in a faith community. It may well be, but what is here suggested sees the midwifery role as one in which the laity can participate fully, given the necessary skills and training.

At one Regional Conference, the Project finding that "Religious Counselor" was very low on the list of resources to whom people turn in times of need, brought an unusual response from one woman who ventured, "Perhaps they don't go to the pastor because the church's program of lay ministry is really working!" There was a ripple of uneasy chuckling at what some felt to be an implausible explanation. It seemed implausible since so few of us are really doing anything in lay ministry for those in transition. But, why not? "Midwives of Change" could be one of the most creative implications for ministry to come out of the study.

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10. The feminine term is used intentionally since it denotes the kind of nurturing qualities that are needed for these procedures. Both sexes, however, may well be "Midwives of Change."

Occasionally, the final frame of a movie has, instead of "THE END", the words "THE BEGINNING..." to indicate that the story continues. These IMPLICATIONS FOR MINISTRY will, hopefully, stimulate a wide variety of "beginnings" through new and different approaches to ministry. If there be merit in this study, hopefully it will result in the creation and nurturing of some new directions for ministry in the '80s and '90s. To paraphrase Pogo: "We have seen the future, and we are it."

Postscript

THE FUTURE

This Report is being written in 1987. By the end of this century--13 years--countless changes in the dynamics of adulthood will take place in our society. Among them, consider:

--The average age of the United States or Canadian citizen will move from 28 in 1970 to 38 in 2000; half of us will be middle-aged or older;

--Those over 65 will double; one-fourth of us will be of retirement age;

--The electronic revolution will continue to modify that sensitive quality of "being human" in every individual.

At worst, we could become a society of depersonalized old men and women. At best, there could be unlocked within a maturing population a hidden treasure that many of us had forgotten was there. Many will call it "being human"; some of us will call it "faith."

What the future may bring will be influenced significantly by the culture. At the deepest level, men and women have always been guided by their faith. The future can be good only to the extent that the people of the culture and the people of faith can speak to and influence and help each other.

This study has been an effort to provide such a dialogue between the social sciences and religion. It is but one small piece of a larger matrix of such dialogues springing up around the world. The growth and maturity of such a matrix is the only hope for the future.

The words of an old hymn tell of "hope that sends a shining ray far down the future's broadening way." That is our hope also.

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APPENDICES

Appendix A

PROJECT LEADERSHIP

Partner Organizations

The Partner Organizations were:

Adult Christian Education Foundation
American Baptist Churches in the U.S.A.
American Ethical Union
American Lutheran Church
Anglican Church of Canada
Canadian Conference of Catholic Bishops
The Episcopal Church
Fuller Theological Seminary
General Conference Mennonite Church
Greek Orthodox Archdiocese of North and South America
Institute of Pastoral Studies at Loyola University of Chicago
Lutheran Church in America
Mennonite Church
National Association of Congregational Christian Churches
Presbytery of New Covenant (Presbyterian Church, USA)
Religious Education Association
Sisters of St. Martha
Unitarian Universalist Association
United Church of Canada
United Church of Christ
United Methodist Church
United States Catholic Conference
University of the South

Steering Committee

Neil Parent, United States Catholic Conference, Chairperson
Richard Bents, American Lutheran Church
Joanne Chafe, Canadian Conference of Catholic Bishops
Jerome Epstein, Religious Education Association
Herta Funk, General Conference Mennonite Church (1981-1983)
David Grey, National Association of Congregational Christian Churches (1984-1986)
Douglas Hodgkinson, Anglican Church of Canada
Lois Kellerman, American Ethical Union
William Lord, United Church of Canada

Project Research Committee

Gene Scapanski, College of St. Thomas, Chairperson
Charles Bruning, University of Minnesota
Barry Cytron, Adath Jeshuran Congregation
Joan Duke, University of Minnesota
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Corrine Geiger, Psychological Associates, Inc.
Randolph Nelson, Luther-Northwestern Theological Seminaries
Wayne Paulson, Alpha Communications, Inc.
Joan Tuberty, O.S.C., Monastery of St. Clare

--all the above work and live in Minneapolis, St. Paul, or their suburbs.

Theological Resource Persons	Regional Conference
The Rev. Paul Johnson, O.P. Newman Center, University of Minnesota Minneapolis, Minnesota	Pilot/Upper Midwest August 12-14, 1985
Dr. Harvey Potthoff Nebraska Wesleyan University LIncoln, Nebraska	Rocky Mountain Area October 2-4, 1985
Ms. Dorothy Savage Religious Education Association New York, New York	New York Area October 14-16, 1985
Dr. Stephen Schmidt Mundelein College Chicago, Illinois	Chicago Area October 23-25, 1985
Dr. Robert Browning Methodist School of Theology Delaware, Ohio	Indiana/Michigan/Ohio November 4-6, 1985
Dr. Meredith Handspicker Andover Newton Theological School Newton Centre, Massachusetts	New England November 11-13, 1985
Dr. LeRoy T. Howe Perkins Theological Seminary Dallas, Texas	Texas Area January 8-10, 1986
The Rev. Caryl Marsh Episcopal Diocese of Spokane Spokane, Washington -and- The Rev. James Simpson Synod of Alaska-Northwest Seattle, Washington	Pacific Northwest January 13-15, 1986
Dr. Sara Little Union Theological Seminary Richmond, Virginia	Southern February 10-12, 1986
Dr. Nelle Slater Christian Theological Seminary Indianapolis, Indiana	St. Louis Area February 25-27, 1986
Dr. Sara Little Union Theological Seminary Richmond, Virginia	Mid-Atlantic March 3-5, 1986
The Very Rev. Jon Hart Olson Episcopal Theological School Claremont, California	Southern California March 11-13, 1986
Rabbi Daniel Pressman Congregation Beth David Saratoga, California	Northern California March 17-19, 1986

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Administrative Assistant

Connie Davis, Bloomington, Minnesota

Appendix B

CONFERENCES

Symposium: 1981

A Symposium on Faith Development in the Adult Life Cycle was held August 10-14, 1981 at the College of St. Thomas, St. Paul, Minnesota. Over 300 men and women attended, representing a broad spectrum of religious traditions from Judaism and Orthodox Christianity to Humanism. One in five were Canadians. They were teachers, pastors, counselors, educators, and there was a good balance of men and women, laity and clergy.

Prior to the Symposium, the participants received the Hypotheses Paper, which provided a review of the literature in the field to date, plus 21 hypotheses proposed for possible attention by the Project researchers. This paper formed the basis for the responses presented by Symposium speakers and for the small Reflection Groups that met daily.

The major respondents to the Hypotheses Paper at the Symposium were five speakers who represented disciplines related to the proposed research:

--ADULT EDUCATION: Malcolm Knowles
--THEOLOGY: James Fowler
--MORAL DEVELOPMENT: Mary Wilcox
--DEVELOPMENT PSYCHOLOGY: Winston Gooden
--RELIGIOUS EDUCATION: Gabriel Moran

The critiques of the respondents and the recommendations of the Reflection Groups provided the Steering Committee with important insights leading to the acceptance of the seven hypotheses chosen as the basis for the study.

The Hypotheses Paper, the five critique papers, plus seven other statements by Symposium participants are preserved in the Project's first book:

Faith Development in the Adult Life Cycle, Kenneth Stokes, Editor. New York: William H. Sadlier, Inc., 1982.

Regional Conferences: 1985-1986

Following the gathering of data in Modules 1 and 2, Regional Conferences were held throughout the United States to share the preliminary findings with practitioners and scholars, and to seek to draw implications from them.

The Regional Conferences were held in conferences centers where costs could be kept to a minimum. Each Regional Conference lasted three days. The program involved both the presentation of the data and ample opportunity to discuss its ramifications for practitioners in the helping professions. A significant segment of each Regional Conference's program involved a presentation by a Theological Resource Person, followed by reflection in groups and with that leader on the theological implications of the study. (Cf. Part I, p.29. The names of the Theological Resource Persons will be found in Appendix A.)

The Regional Conferences were held at the following locations:

August 12-14, 1985	St. Paul, Minnesota ("Pilot Regional")
October 2-4, 1985	Denver, Colorado
October 14-16, 1985	New York, New York
October 23-25, 1985	Chicago, Illinois
November 4-6, 1985	Dayton, Ohio
November 11-13, 1985	Holyoke, Massachusetts
January 8-10, 1986	Houston, Texas
January 13-15, 1986	Seattle, Washington
February 10-12, 1986	Charlotte, North Carolina
February 25-27, 1986	St. Louis, Missouri
March 3-5, 1986	Baltimore, Maryland
March 11-13, 1986	Southern California
March 17-19, 1986	Northern California

A total of 857 persons participated in the thirteen Regional Conferences, an average of 66 per conference. Three of the Regionals--St. Paul, Seattle, and Baltimore--had over 90 persons present. Participants came from 48 states and 5 Canadian provinces, and even West Germany, and were 49% Protestant, 39% Catholic, 4% Jewish, and 8% from other or unspecified traditions. The numbers of men and women were almost exactly in balance (a few more women than men), and they represented a broad spectrum of those in the helping professions. Although most participants were related to religious institutions, a significant number were involved in "secular" vocations.

On May 7-9, 1986, a similar national conference for Canada was held in Toronto with over 50 participants to discuss implications of the research for Canadians.

Appendix C

A STATEMENT REGARDING DEFINITIONS

In the fall of 1983, a special Research Advisory Committee presented a report to the Project's Steering Committee which recommended a research design for the study. With minor changes, the report was accepted by the Steering Committee and became the basis for the data collection in 1984-1985.

A part of this report contained the definitions that were subsequently used by Project leadership (cf. Part I, p.6) in the study. Since the matter of definition has been one of the most difficult elements in the development of the research design, the committee's proposed definitions were prefaced with a background statement on the problem. This statement is reproduced below.

From the beginning of the Project, we have used the term "faith development" as descriptive of that which was to be investigated. In the early review of the literature, we became highly conscious of the wide variety not only of definitions but also of fundamental theological and personal understandings of the meaning of "faith." At the Symposium (August 1981) most of the responses from leaders and participants alike focused on the single question, "What do you mean by 'faith'?" The hypotheses paper's relatively broad definitions of "faith" and "faith development" (Faith Development in the Adult Life Cycle, pp.38-39) went almost unnoticed. Person after person argued for the inclusion or exclusion of particular elements of the concept of faith that were vital to his/her theology. In the Reflection Groups, our ecumenical togetherness was tested again and again as representatives of different religious traditions sought to preserve the essentials of their understandings of this very common but most elusive concept. Unfortunately, for many, the ferment around the concept, albeit stimulating, left us little time to address the central task of the Symposium which was, essentially, "What is the relationship between this 'thing' we call faith, whatever it is, and the dynamics of change which affect all our lives as we move through the adult life cycle?"

The Module 1 pretest, conducted by the Gallup Organization in the summer of 1982 and reported to us in September 1982 was similarly vague. It is obvious that responses to the questions put were based almost entirely upon the respondent's personal understanding of the meaning of "faith." The questionnaire cries for definition, but a comprehensive definition acceptable to a broad spectrum of individuals from a variety of religious traditions would be too complex to communicate in a telephone interview.

The term "faith development" also presents a problem of incongruity for people whose "faith" is essentially belief, doctrine, or dogma. In other words, until one understands and accepts the basic concept of faith as dynamic, faith as process, faith as ever becoming, "faith development" is but a juxtaposition of mutually exclusive words.

Further, the term "faith development" is closely associated with the research of James Fowler. When the FDALC Project was begun in 1981, Fowler's impact had only begun to be felt. Life Maps had been published, but it was sketchy and read primarily by those in theological circles. With the publication of Stages of Faith in mid-1981 and the generally positive, albeit often critical, understanding and acceptance of Fowler's work as having importance for the theological community, increasingly the term "faith development" has come to be equated with the Fowler model. That is, no longer does the term mean, literally, "ways by

which faith may develop, change, or grow," but rather it is seen to mean "the specific structure of six stages developed by Fowler."

There is no question but that Fowler has made a pioneering and significant contribution to the literature of theology and developmental psychology. Although highly critiqued by scholars, the prevailing opinion seems to be that Fowler has touched on a fundamental concept which has heretofore gone relatively unnoticed and is extremely significant for people of faith to understand in a time of rapid social change.

A basic question our project's leadership must address is whether or not we wish to continue to use the term "faith development." The positive argument stresses the fact that it is now relatively well-known, that Fowler's research has opened the door and provided a solid basis for our study, and that considerable effort has been invested by our project to date in providing a high visibility for the term. The negative argument suggests that the term has become so "Fowlerized" that regardless of what our project does or does not do, it will be inextricably attached to the Fowler image and will cease to have its own individual identity and value. After considerable discussion, the Research Advisory Committee favors and recommends the continuation of the use of the term "faith development" with the provision that we stake out, as clearly as possible, a claim to our own definition of the term, clearly different from but not unrelated to the Fowler stage theory.

This definition should be simple and set in the language of the social sciences. It needs to be broad enough to be inclusive of all persons and yet precise enough to be easily understood by a respondent to an interview question, whether in Module 1 or in Module 2.

Of more importance, the definition needs to have a highly practical quality. Fowler is a learned conceptual theologian and, as such, bores deeply and in detail into the fundamental meanings of the concepts he proposes. He is a theologian's theologian and speaks and writes most effectively for the relatively sophisticated audience of professionals. He makes little claim to being a practitioner. Following a lecture several years ago, he was asked how to translate his theories into practical activities for the local church. His answer was concise, honest, and straightforward:"I don't try. Most of you (pastors and educators) are far better qualified than I to develop the practical implications."

Because of the practical implications which are the ultimate purpose of this study, and for the reasons stated above, we recommend the following definitions:

FAITH: the finding and making meaning of life's significant questions and issues, adhering to this meaning, and acting it out.

FAITH DEVELOPMENT: The dynamics by which a person finds and makes meaning of life's significant questions and issues, adheres to this meaning, and acts it out in his or her life span.

ADULT LIFE CYCLE: The changing patterns of physical, psychological, and social change which occur in adulthood from the transition out of adolescence through midlife and older adulthood to death.

--from REPORT OF THE RESEARCH
ADVISORY COMMITTEE
November 10, 1983

Appendix D

"JUST FOR FUN"

For a part of the second evening's celebration at the first Regional Conference in St. Paul, August, 1985, Fr. John Forliti wrote some new--and relevant--words to the popular tune, "Sentimental Journey." The group had fun singing the song, so we took it "on the road" with us to subsequent Regionals. Before long, it came to be known as the "FD/ALC Conference Anthem." Several anonymous participants contributed additional verses, a few of which are reproduced below. Have fun!

--KS

Gonna take a developmental journey; gonna set my faith at ease;
Gonna collect a massive set of data; gonna analyze it all.

REFRAIN: Seven, hypotheses and modules; seven, cognitive/affective;
Seven, psychosocial crisis, faith development.

Gonna modulate all hypotheses; gonna relate transition to change;
Gonna cause a real affective crisis; gonna reinforce it with change.

REFRAIN:

Gonna take an intuitive-projective journey; gonna turn literal and concrete;
Gonna turn out quite conventional; and if I'm lucky, I'll individuate.

REFRAIN:

Gonna take a leap into my future; gonna see what style I have;
Gonna wander out among the stages; gonna reach into my soul.

REFRAIN:

Gonna turn my faith into a motion; gonna help it move along;
Gonna cause a little more commotion, writing my unfinished song.

REFRAIN:

Gonna take a developmental journey; gonna let my tapestry unfold;
Gonna walk 'longside of Fowler's stages; gonna hear my story told.

REFRAIN:

PART II

Module 1 (Revised)

FAITH DEVELOPMENT

IN THE

ADULT LIFE CYCLE

Module 1

Prepared for:

The Religious Education Association

of the

United States and Canada

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THE GALLUP ORGANIZATION, INC.
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Princeton, New Jersey 08536

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INTRODUCTION

This is a report of a survey conducted by the Gallup Organization for the FAITH DEVELOPMENT IN THE ADULT LIFE CYCLE Project. This Project is sponsored by the Religious Education Association of the United States and Canada and a consortium of twenty-two other national and regional denominations and organizations in both Canada and the United States. The Project began in 1981 with its purpose to seek to identify and better understand relationships between the changing dynamics of life through adulthood and an individual's understanding of his or her faith.

The data collection was carried out through two complementary but distinctly different research methodologies. Module 1 was conducted by the Princeton Religion Research Center through the Gallup Organization; its report is encompassed in these pages. It is complemented by Module 2, which uses in-depth, qualitative interview and analysis methodologies designed to probe more deeply into meanings of responses. These dual approaches provide for a "dialogue" between two sets of data collected by means of the two different methodologies.

A close working relationship was established early between the Princeton Religion Research Center/Gallup Organization and the Project. Three representatives of The Gallup Organization participated in the Project's 1981 Symposium at which the basic direction of the research was established. In 1982, the Gallup Organization conducted a pretest to determine the feasibility of utilizing survey research for questions related to persons' faith development. Since that time, members of the Gallup staff have met regularly with Dr. Kenneth Stokes, Executive Director of the Project, and periodically with its Steering Committee in the development of the instrument used in the Module 1 research aspect of the study.

As has been noted, the overall objective was to measure, among a national cross-section of the U.S. population, the dimensions of faith and faith development through the adult life cycle. Specifically, the Project sought to gather its data, through both Module 1 and Module 2, around seven hypotheses developed originally at the 1981 Symposium and refined by the Steering Committee. These hypotheses are stated below:

Hypothesis One: The dynamics of FAITH DEVELOPMENT are different for men and women.

Hypothesis Two: FAITH DEVELOPMENT does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the ADULT LIFE CYCLE.

Hypothesis Three: There is a relationship between periods of transition, change and crisis in one's life and his or her FAITH DEVELOPMENT.

Hypothesis Four: FAITH DEVELOPMENT is positively related to one's involvement in organized religion.

Hypothesis Five: FAITH DEVELOPMENT is positively related to one's involvement in social issues and concerns.

Hypothesis Six: FAITH DEVELOPMENT involves struggle leading to both cognitive and affective change.

Hypothesis Seven: FAITH DEVELOPMENT is positively related to one's involvement in educational experiences.

RESEARCH DESIGN

The study was conducted through telephone interviews with a national cross-section of households. In each household one person 18 years of age or order was interviewed. A total of 1,042 interviews were completed during the period from March 18 through March 31, 1985. All interviews were conducted by Gallup's telephone interviewing staff located in Princeton, New Jersey.

A complete description of the sample, demographic composition of the sample, tables of recommended sampling tolerances and a copy of the questionnaire will be found in the technical appendix.

DEVELOPMENTAL THEORY AND FAITH DEVELOPMENT

Developmental theory is based on the principle that human beings move through life according to regular and known principles of stability and change. In the study of human behavior, one observes individuals and groups of individuals in different age clusters to determine how these larger principles of stability and change affect their growth and development.

Developmental theory related to adults is only a bit more than a generation old, its first major formulation having been stated by Erik Erikson in 1950 in Childhood and Society. Erikson delineates eight identifiable chronological stages or periods of psychosocial development in the life cycle between birth and death, three of them in the adult years. Since Erikson's statement, the field of adult developmental psychology has grown rapidly.

The concept of faith development is even newer, having appeared first in the early 1970s, primarily around the research and conceptual framework of James

Fowler, who suggests six stages of faith development in the life cycle. Interest in this concept in the religious community is currently growing rapidly.

In the strictest sense, the survey reported in these pages, which examines individuals at one point in their lives, might better be seen as a measure of faith change than of faith development. Its value comes in its ability to record and cross-tabulate, at a high level of statistical validity, the responses from a representative sample of the United States population on matters related to their faith in the context of their own understanding of their development in adulthood.

DEFINITIONS OF "FAITH" AND "FAITH DEVELOPMENT"

The Research Advisory Committee was formed by action of the Steering Committee in June, 1983 to make recommendations regarding the design of the projected research. In its November, 1983 memo to the Steering Committee, working definitions of "faith" and "faith development" were developed. The following is drawn from that memo. "The matter of definition has been the most difficult element in the development of the research design...

"From the beginning of the project, we have used the term 'faith development' as descriptive of that which was to be investigated. In the early review of the literature, we became highly conscious of the wide variety not only of definitions but also of fundamental theological and personal understandings of the meaning of 'faith.' At the symposium (August 1981) most of the responses from leaders and participants alike focused on the single question, [the meaning of faith]...

"The Module 1 pretest, conducted by the Gallup Organization in the summer of 1982, was similarly vague. It is obvious that responses to the questions put were based almost entirely upon the respondent's personal understanding of the meaning of 'faith.' The questionnaire cries for definition, but a comprehensive definition acceptable to a broad spectrum of individuals from a variety of religious traditions would be too complex to communicate in a telephone interview.

"the term 'faith development' also presents a problem of incongruity for people whose 'faith' is essentially belief, doctrine, or dogma. In other words, until one understands and accepts the basic concept of faith as dynamic, faith as process, faith as ever becoming, 'faith development' is but a juxtaposition of mutually exclusive words."

There was agreement that the definitions used should be simple and broad enough to be inclusive of all persons. Furthermore, it was agreed the definition had to have a highly practical quality. Therefore, the following definitions were established:

--FAITH DEVELOPMENT: The dynamics by which a person finds and makes meaning of life's significant questions and issues, adheres to this meaning, and acts it out in his or her life span.

--FAITH: The finding and making meaning of life's significant questions and issues, adhering to this meaning, and acting it out.

--ADULT LIFE CYCLE: The changing patterns of physical, psychological and social change which occur in adulthood from the transition out of adolescence through midlife and older adulthood to death.

CROSS-TABULATIONS

All questions were cross-tabulated by the following:

--Age of respondent
--Sex of respondent
--Marital status
--Household composition, e.g.,
    One adult, no children
    One adult with children
    Two or more adults, no children
    Two or more adults with children
--Education of respondent
--Annual household income
--Race
--Region of country
--Type of community (city size), e.g.,
    Central city
    Other urban
    Rural area
--Religious preference, e.g.,
    Protestant
    Catholic
    Jewish
    Other
    None
--Definition of "faith", based on respondent's choice of one of four options provided, e.g.,
    A relationship with God
    Finding meaning in life
    A set of beliefs
    Membership in a church or synagogue

In addition, a number of indices were created based on responses to one or more questions. These indices are described below:

--Activism index, based on participation within the past two years in a number of social or religious voluntary activities (see Question 1).* The index is a simple measure of the number of activities, i.e.,
  Low activism (0 to 3 activities)
  Average activism (4 or 5 activities)
  High activism (6 to 9 activities)

--Believe faith should change, based on response to a question concerning whether one's faith should change or not (see Question 2). Respondents classified as either "Yes" (believe faith should change) or "No" (believe faith should not change).

--Change in faith index, a composite measure based on response to two questions (Questions 9 and 10). The first question asked respondents to classify themselves currently, on a five-point scale, with respect to the extent of their "faith." The second asked for a classification of "faith" at the age of 16 on the same scale. Respondents who placed themselves higher on the scale currently than at age 16 were categorized as having "more" faith; those who relative to age 16 put themselves lower on the scale currently were categorized as having "less" faith. Respondents who choose the same point in the scale for each question are called "unchanged."

--Experienced faith change; respondents were asked directly the time elapsed since they experienced a significant change of faith, if ever (see Question 17). The measure is used in two ways:

  (a) where appropriate, the full range of responses--including time elapsed since the faith change--is used;

  (b) where time elapsed has no significant bearing on the analysis, the respondents are simply grouped into those who have experienced a change in faith and those who have not.

--Result of faith change. Those respondents reporting a faith change (in the preceding measure) were asked whether the resulting faith was "totally" different or "only a little" different (see Question 18).

--Religious activism index, respondents were classified as follows:
  Attended religious services in past month (see Question 1)
  Is a member of a church or religious group (see Questions 23/24)
    More active than 10 years ago
    Less active than 10 years ago
    No change
  Is not a member of a church or religious group (and...)
    Less active than 10 years ago
    No change

*The Questions may be found in the technical appendix.

--Importance of religion, rating of importance (see Question 11)
    Very important
    Fairly important
    Not important

The relationship of each of the above to each question was examined. Relationships which were not statistically significant or meaningful are not reported in the summary of findings. Where the relationship was statistically significant, mention was made in the text. The reader should be cautioned that statistical significance is partially dependent on sample sizes; therefore, findings based on small samples may be excluded. However, this does not preclude the possibility that were a larger sample analyzed the relationship might prove to be a statistically significant one.

A NOTE REGARDING ANALYSIS

In a survey which examines individuals at one point in their lives, it is not always possible to measure the types of changes the concept of "faith development" may include. Therefore, evidence for or against the stated hypotheses is often indirect. Partially to provide for the lack of a true measure of change or development, two measures were used extensively: 1) the "change in faith" index, which is a measure of perceived change since age 16, and 2) the "experienced a faith change" measure, which is a self-reported measure of a significant change of faith at some point in one's life. While these two measures are self-reported perceptions at one point in time, given the consistency of response to the two measures, it is believed that they are a valid indicator of change.

OVERVIEW OF KEY FINDINGS

Hypothesis One: The Dynamics of FAITH DEVELOPMENT are different for men and women.

--The proportion of men and women reporting some change in faith is approximately equal.

--However, there are differences between men and women worth noting, e.g.,

- -Women are more likely than men to report that their thoughts about faith were greatly affected by the death of a loved one.
- -Women are more likely than men to report that a "born-again" experience affected their thoughts about the meaning of faith a great deal.
- -Another event of greater significance to women than to men is the consideration of an abortion (whether it be for themselves or another).
- -When faced with a problem, women are more likely than men to turn to others for support. Men are more likely to prefer to work things out on their own.
- -Women also are more likely than men to give thought to questions of faith and to attach importance to religion.

Hypothesis Two: FAITH DEVELOPMENT does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the ADULT LIFE CYCLE.

--There is insufficient evidence to support or reject the above hypothesis. However:

--Most adults experience a significant change in faith at least once and possibly more than once.

--Among those who experience a change, many report the change occurred within the past 10 years.

--Most report a change in faith occurred under the age of 30.

--There may be a periodic pattern to the experience of change, but the pattern for each individual cannot be generalized to adults as a group.

Hypothesis Three: There is a relationship between periods of transition, change and crisis in one's life and his or her FAITH DEVELOPMENT.

--There is a relationship between reporting a change in faith and key life events. Most significant are the following:

- -being lonely for a long period of time;
- -receiving a promotion or honor at work;
- -making a conscious decision to leave the church; and/or
- -receiving counseling for emotional difficulty.

--Those who report "more" faith than at age 16 are more likely than others to report experiencing:

-the birth of a child (as a mother or father);

-a born-again experience.

--Among those reporting a significant change of faith at some time in their lives, adults who report that the change has led to a totally different faith are more likely than others to report:

-having a divorce;

-being lonely for a long period of time; and/or

-having a born-again experience.

Hypothesis Four: FAITH DEVELOPMENT is positively related to one's involvement in organized religion.

--The hypothesis is largely supported by the data:

-Those who attended religious services at least once a month are more likely than non-attenders to perceive their faith as greater now than at age 16.

-Similarly, church members and those who see themselves as more active in a religious group may be characterized as having "more" faith than at age 16.

--Giving a great deal of thought to various dimensions of one's faith is also positively related to participation and activity within one's church or religious group.

--Adults with "less" faith are less likely than the "unchanged" group to be involved in a religious class or study group or to attend a religious service.

Hypothesis Five: FAITH DEVELOPMENT is positively related to one's involvement in social issues and concerns.

--Adults with "more" faith than at age 16 are more likely than those characterized as "unchanged" or as having "less" faith to report volunteering time to help the needy.

--Those who indicate some change since age 16, regardless of the direction of change, are more likely than adults who see themselves at the same point now as at age 16 to report involvement in political or community action projects.

--With respect to discussion of political or social issues or the study of social problems, there is no difference between adults who report a change and those who do not.

--Those who report a significant change in faith are more likely than those who have not had such an experience to report studying one or more major social problem, either alone or with others.

Hypothesis Six: FAITH DEVELOPMENT involves struggle leading to both cognitive and affective change.

--About half of those who experience a change in faith do not perceive it as leading to a "totally" different faith; rather, they see their faith as only a "little" different.

--Most adults who experience a change describe their new faith as stronger and more meaningful.

--Adults experiencing a change in faith are about evenly divided between those who see it coming about as a result of thought and discussion vs. those who see it as coming about through a strong emotional experience.

--Six in 10 report their change in faith came at a time when life was "stable" or "normal"; four in 10 describe the change as coming during "turbulent" times.

Hypothesis Seven: FAITH DEVELOPMENT is positively related to one's involvement in educational experiences.

--Those reporting a significant faith change are somewhat more likely to:

-participate in a class or study group at a church or synagogue;

-have studied one or more major social problem; and/or

-have read a book dealing with finding meaning in life.

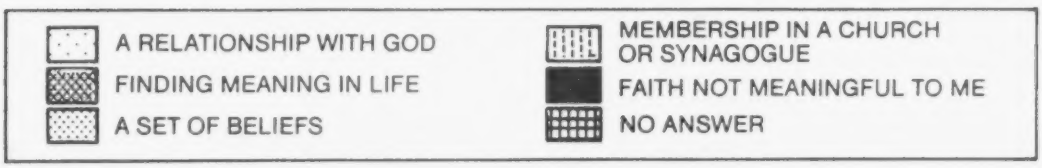
--A change in faith is also related to reading the Bible or studying religious topics.

--Those with less formal education are more likely than the better-educated to report having "more" faith in their adult lives than at age 16.

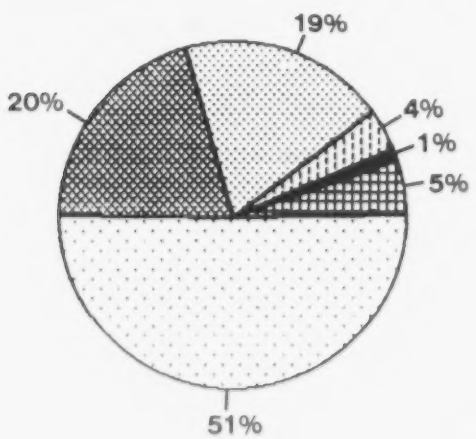
--Those with higher levels of education are more likely to believe that faith "should change".

ONE'S VIEW OF FAITH

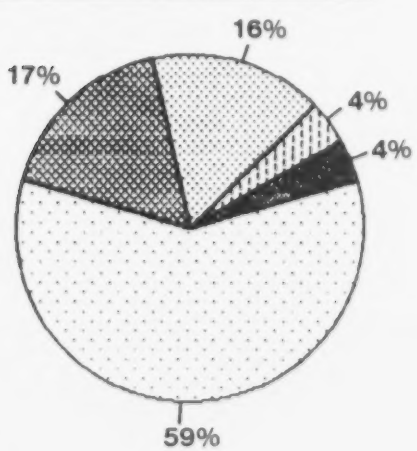
Which statement comes closest?


A RELATIONSHIP WITH GOD
FINDING MEANING IN LIFE
A SET OF BELIEFS
MEMBERSHIP IN A CHURCH OR SYNAGOGUE
FAITH NOT MEANINGFUL TO ME
NO ANSWER

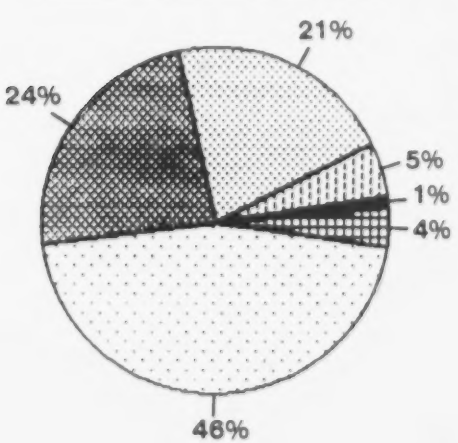
NATIONAL



PROTESTANTS

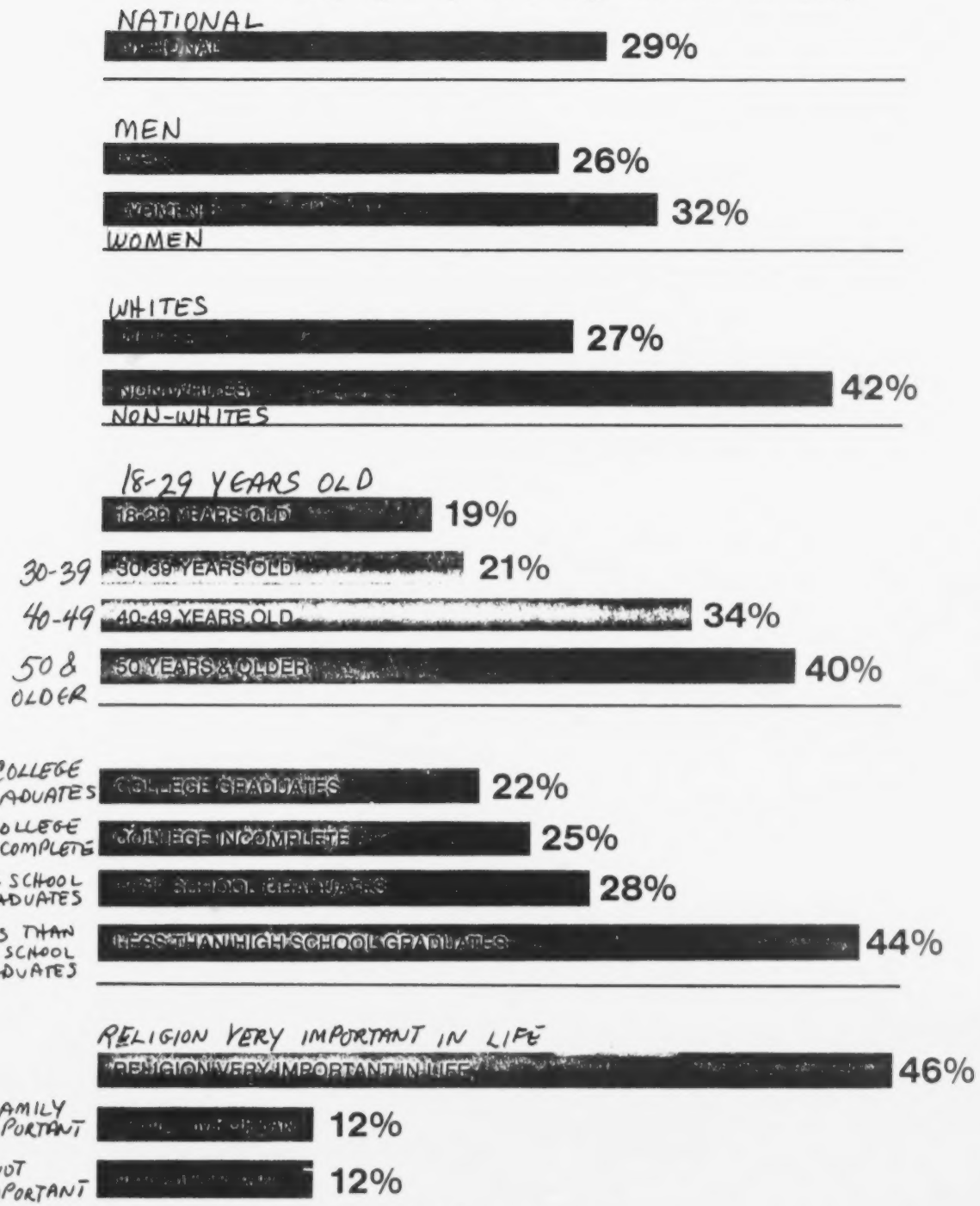


CATHOLICS



PERCEIVED DEGREE OF FAITH

(Percent saying they have "a great deal" of faith)



PERCEPTION OF WHETHER FAITH SHOULD CHANGE

(Percent saying "should change")

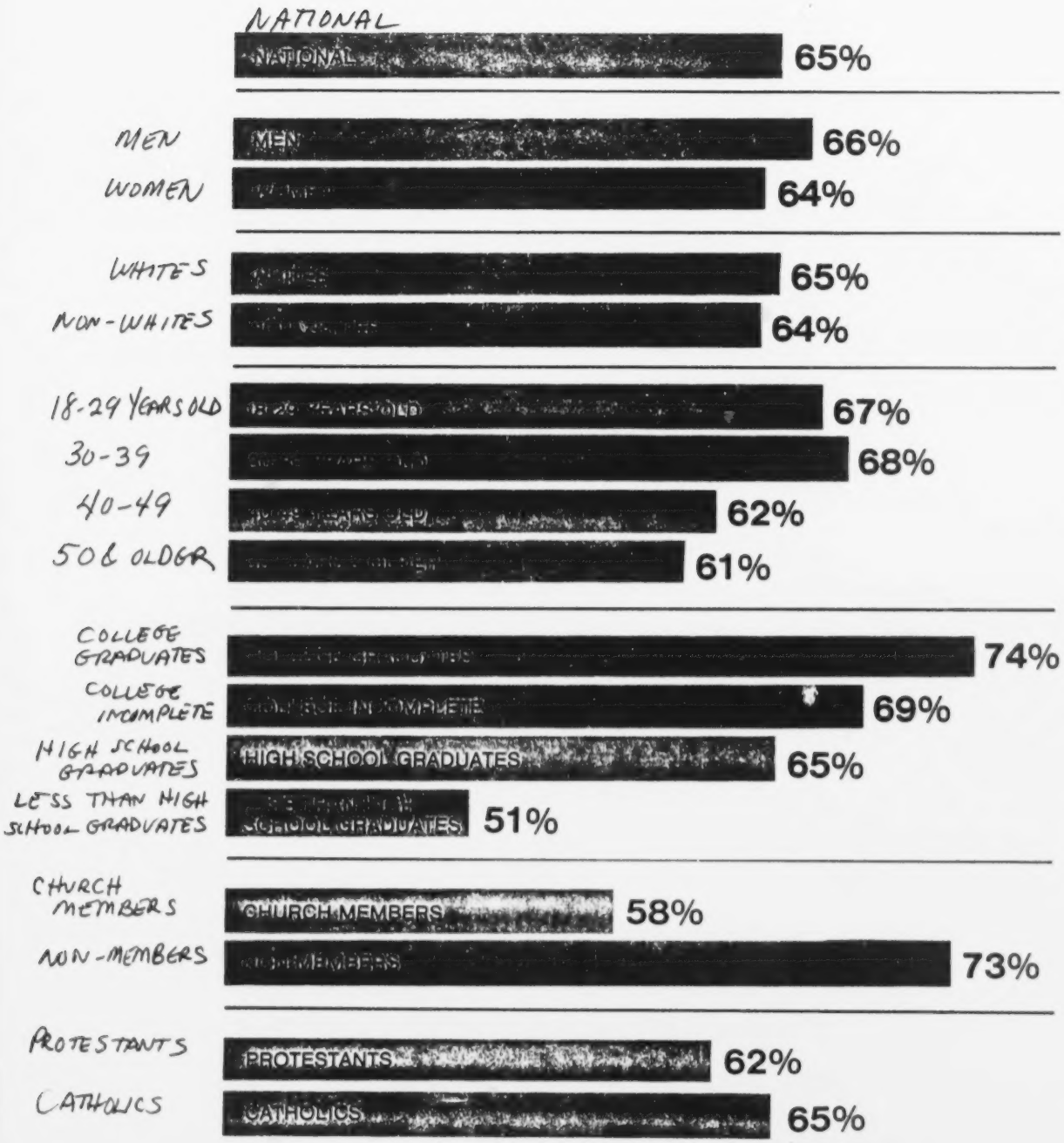
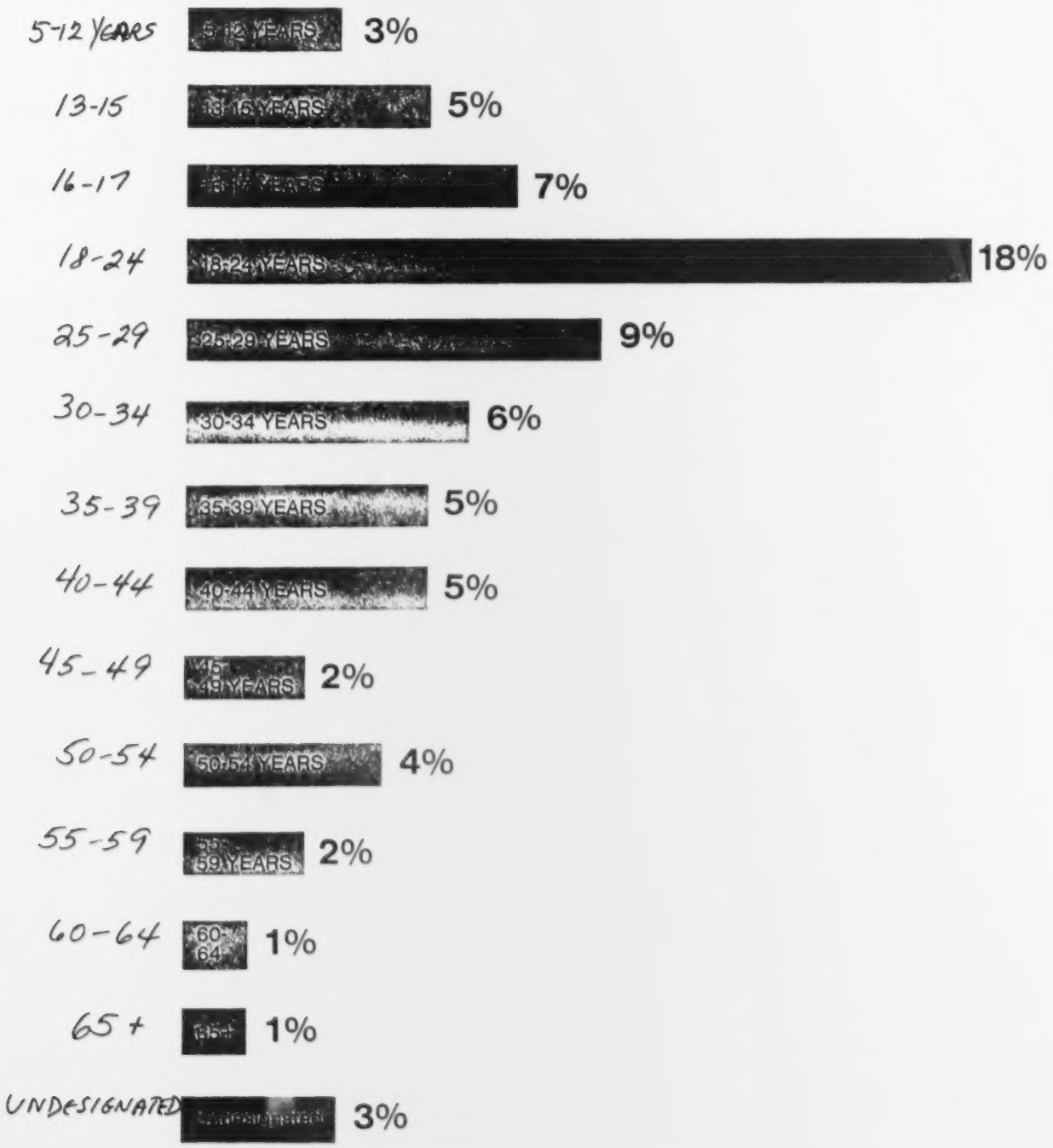


Figure D

AGE AT WHICH FAITH CHANGED SIGNIFICANTLY

(Based on the 71% who have experienced change)



I. THE DIMENSIONS OF FAITH

This section reports the results of questions which were designed to explore some of the dimensions along which faith varies. The dimensions examined were:

Salience: How much do people think about their faith?

Content: How do people define their faith?

Level: How much faith do people think they have?

Salience of Faith

Question 7: *How much have you thought about each of the following during the past two years: A lot, a fair amount, only a little, or not at all?*

Your relation with God.
Living a worthwhile life.
Developing your faith.
The basic meaning and value of your life.

A majority of adults (67%) report giving a lot of thought during the past 2 years to "living a worthwhile life". A majority also report giving a lot of thought to "their relation to God" (59%) and/or the "basic meaning and value of their lives" (58%). Slightly less than half (47%) report giving a lot of thought in the past 2 years to "developing their faith".

At the other extreme, fewer than one adult in 10 says he or she gives no thought to most of these questions.

TABLE 1

Amount of thought	Living a worthwhile life	Your relation to God	The basic meaning and value of your life	Developing your faith
	%	%	%	%
A lot	67	59	58	47
A fair amount	20	20	24	21
Only a little	9	15	13	20
Not at all	3	5	4	11
No opinion	1	1	1	1
Total	100%	100%	100%	100%
Number of interviews	(1042)	(1042)	(1042)	(1042)

Own View of "Faith"

Question 8: *Which one of the following four statements comes closest to your own view of "faith"?*

A set of beliefs.
Membership in a church or synagogue.
Finding meaning in life.
A relationship with God.

For a little more than half (51%) the definition of faith that comes closest to their own view is "a relationship with God". One in five (20%) view faith as "finding meaning in life", and about an equal proportion (19%) view faith as "a set of beliefs". In the minority are 4% of all adults who view faith as "membership in a church or synagogue". Finally, 1% volunteered the idea that faith was not meaningful to them.

With respect to the demographic characteristics of those who hold one view rather than another, the following may be observed:

--Women are more likely than men to see faith as a relationship with God. Although the most frequent response for men, as well as for women, is "a relationship with God", men are more likely than women to define faith as "a set of beliefs" (24% of the men compared with 15% of the women choose this option).

--Older adults, 40 years of age or more, are more likely than younger adults to view faith as "a relationship with God", or "membership in a church of synagogue". Younger adults are more likely to see faith as "a set of beliefs" or "finding meaning in life".

--The less educated are more likely than those with more years of schooling to view faith as "a relationship with God" or "membership in a church or synagogue". Those with a higher education are more likely than others to see faith as "a set of beliefs".

--Those who identify themselves as Protestants are more likely than others to report that faith is "a relationship with God". Among those whose religious preference is Catholic or Jewish, "finding meaning in life" or "a set of beliefs" is more likely to be mentioned when compared with the proportion of Protestants selecting each of these two choices.

--Regionally, those in the South are also more likely than those in other areas to view faith as "a relationship with God".

Church members, particularly those who are more active now than they were in the past, are most likely to adhere to the definition of faith as "a relationship with God". Among non-church members, there is less consensus regarding the definition of faith they adhere to -- i.e., no one of the four possible definitions given them is endorsed by a majority.

TABLE 2

OWN VIEW OF "FAITH"

	A relationship with God	Finding meaning in life	A set of beliefs	Church/ synagogue member	Not meaningful	No opinion	Number of interviews
	%	%	%	%	%	%	
All respondents	51	20	19	4	1	5	(1042)
Sex							
Men	44	21	24	3	2	6	(514)
Women	57	19	15	5	1	3	(528)
Age							
Under 30 years	45	25	22	1	1	6	(305)
30-39 years	44	24	25	3	1	3	(272)
40-49 years	56	21	16	2	*	5	(143)
50 & older	58	14	15	7	2	4	(314)
Education							
College grad	42	21	29	1	1	6	(295)
College incomplete	46	19	25	1	1	8	(217)
High school grad	51	22	16	6	1	4	(397)
Less than H.S. grad	65	14	10	7	2	2	(128)
Religious Preference							
Protestant	59	17	16	4	*	4	(561)
Catholic	46	24	21	5	1	3	(273)
Jewish	27	29	31	*	*	13	(31)
Other	48	16	24	2	2	8	(81)
None	20	34	33	*	5	8	(96)
Region							
East	43	22	22	5	*	8	(284)
Midwest	47	23	20	5	1	4	(293)
South	64	16	13	2	2	3	(283)
West	46	20	26	2	1	5	(182)
Church member	63	15	13	5	*	4	(630)
More active	69	13	10	6	*	2	(316)
Less active	58	19	14	5	*	4	(207)
No change	54	15	18	4	1	8	(107)
Non-member	36	26	29	2	2	5	(314)
Less active	36	18	37	2	1	6	(151)
No change	25	34	27	4	7	3	(77)

*Less than one percent.

Perceived Degree of Faith

Questions 9 & 10: *Imagine a 5-point scale, where 1 is a person you would describe as having little or no faith, and 5 is a person with a great deal of faith. Where would you place yourself on this scale?*

Using the same 5-point scale, where would you place yourself at about the age of 16?

Adults were asked to rate themselves on a 5-point scale with respect to the extent of their faith. They were also asked to rate their faith at age 16. The average rating given for one's current level of faith is 3.7 (in which 5 represents "a great deal of faith"). Few (11%) place themselves on the low end of the scale (i.e., a rating of 1 or 2).

With regard to their perception of faith at age 16, the average rating given is lower -- 2.9. Furthermore, four in 10 (40%) rate themselves on the low end of the scale at the age of 16. When present position is compared with position at age 16, it is found that 52% rate themselves higher currently than they did at age 16 -- i.e., have "more" faith; and one in six (16%) rate themselves lower currently -- i.e., have "less" faith. The remainder (30%) place themselves in the same point at both times of their lives.

TABLE 3

Extent of faith	Rating at age 16	Current rating
	%	%
5 - A great deal	17	29
4	15	27
3	27	33
2	21	7
1 - Little or no faith	19	4
No opinion	1	*
	100%	100%
Average rating	2.9	3.7
Number of interviews	(1042)	(1042)

If one compares the proportion of adults reporting they had a "great deal" of faith (scale score 5) at age 16 with the proportion who report a "great deal" of faith at the current time, the following may be observed:

--For virtually all demographic groups a larger proportion report a "great deal" of faith now than report the same degree of faith at age 16.

--The increase in the proportion of non-whites with a "great deal" of faith is greater than the increase for whites.

--The increase is greater for older, 40 and older, adults than for younger, under 40, adults.

--Those with less formal education are more likely than the better-educated to show an increase in the proportion reporting a "great deal" of faith. Relatedly, the greatest increase within income groups is among those in lower-income households.

--An increase in the proportion reporting a "great deal" of faith now as compared to age 16 is also associated with reporting greater activity within one's church or religious group.

--As one might anticipate, for those who regard religion as very important the increase in the proportion reporting a "great deal" of faith is substantial. For others there is little or no change.

TABLE 4

PROPORTION REPORTING A...

	Great deal of faith at age 16 %	Great deal of faith currently %	Difference in percentage points	Number of Interviews
All respondents	17	29	+12	(1042)
Sex				
Men	15	26	+11	(514)
Women	19	32	+13	(528)
Race				
White	17	27	+10	(878)
Non-white	20	42	+22	(161)
Age				
Under 30 years	12	19	+ 7	(305)
30-39 years	12	21	+ 9	(272)
40-49 years	19	34	+15	(141)
50 & older	22	40	+18	(314)
Education				
College graduate	16	22	+ 6	(295)
College incomplete	15	25	+10	(217)
High school graduate	18	28	+10	(397)
Less than H.S. grad	18	44	+26	(128)
Annual income				
$40,000 & over	17	24	+ 7	(192)
$30,000-$39,999	15	20	+ 5	(150)
$20,000-$29,999	13	23	+10	(198)
$10,000-$19,999	19	31	+12	(234)
Under $10,000	17	37	+20	(128)
Church member	17	35	+18	(630)
More active	11	34	+23	(316)
Less active	20	33	+13	(207)
No change	26	40	+14	(107)
Non-member	19	22	+ 3	(314)
Less active	21	22	+ 1	(151)
No change	21	17	- 4	(77)
Importance of religion				
Very important	23	46	+23	(509)
Fairly important	10	12	+ 2	(350)
Not important	15	12	- 3	(181)

Importance of the Belief that Life is Meaningful

Question 12: *How important to you is the belief that your life is meaningful or has a purpose?*

Most adults (70%) report that the belief that life is meaningful or has a purpose is very important to them. This finding is not surprising (the position that life is meaningless or purposeless is a difficult philosophical position for most of the population to hold). Nevertheless, there is a small segment (5%) who report the belief that life is meaningful is fairly unimportant or not important to them.

Women and non-whites are more likely than men or white adults to attach a high degree of importance to the belief that life is meaningful. Furthermore, those who report a change in their faith, or report greater faith now than at age 16, are more likely than others to consider the belief that their life is meaningful or has a purpose is very important.*

TABLE 5

IMPORTANCE OF BELIEF THAT LIFE IS MEANINGFUL OR HAS A PURPOSE

	Very important %	Fairly important %	Fairly unimportant %	Not important %	Number of interviews
All respondents	70	25	4	1	(1042)
Sex					
Men	63	31	4	2	(514)
Women	76	20	3	1	(528)
Race					
White	67	27	4	2	(878)
Non-white	84	12	3	1	(161)
Experienced a significant change					
Yes	73	23	3	1	(759)
No	62	29	6	3	(283)
Change in faith index					
More faith	75	21	3	1	(562)
No change	65	27	5	3	(306)
Less faith	61	33	5	1	(174)

*There is a correlation between the importance attached to religion and the importance attached to belief in the meaningfulness of life. Those who regard one as important also tend to view the other as important.

II. PERCEPTIONS OF CHANGE

The following series of questions measures adults' perceptions of faith and change in faith. Specifically, it reports the extent to which adults recognize that faith is a developmental process rather than a stitic state. This section also reports on adults' perception of the implications of questioning one's beliefs.

Perception of Whether Faith Should Change

Question 2: *I am going to read you two statements. Please tell me which one best describes your own opinion:*

A person's faith should not change throughout life because it is the foundation for living.

A person's faith should change throughout life just as one's body and mind change.

A majority of adults (65%) believes a person's faith should change throughout life, while only one in three (32%) believes faith should not change. These percentages are relatively constant among men and women, whites and non-whites, among different age groups and among different faiths. Adults with more years of education or higher annual household incomes are more likely than their less well-educated or less affluent counterparts to believe that a person's faith should change. Church members (39%) are more likely than non-members (24%) to believe one's faith should not change. And, regardless of whether one has experienced a change in faith, opinion concerning this point is relatively consistent. A majority of both those who experienced a significant change of faith and those who have not believe one's faith should change.

TABLE 6a

OPINION REGARDING FAITH CHANGE

	A Person's Faith...			
	Should change	Should not change	No opinion	Number of Interviews
	%	%	%	
All respondents	65	32	3	(1042)
Sex				
Men	66	32	2	(514)
Women	64	32	4	(528)
Age				
Under 30 years	67	32	1	(305)
30-39 years	68	29	3	(272)
40-49 years	62	35	3	(143)
50 & older	61	33	6	(314)

(continued...)

	A Person's Faith--- Should change %	Should not change %	No opinion %	Number of interviews
Education				
College graduate	74	23	3	(295)
College incomplete	69	29	2	(217)
High school graduate	65	32	3	(397)
Less than H.S. grad	51	44	5	(128)
Annual Income				
$40,000 & over	73	22	5	(192)
$30,000-$39,999	68	30	2	(150)
$20,000-$29,999	68	29	3	(198)
$10,000-$19,999	66	32	2	(234)
Under $10,000	54	42	4	(128)
Race				
White	65	31	4	(878)
Non-white	64	36	*	(161)
Church member				
Yes	58	39	3	(630)
No	73	24	3	(314)
Religion				
Protestant	62	34	4	(561)
Catholic	65	33	2	(273)
Jewish	63	29	8	(31)
Other	81	15	4	(96)
Experience faith change				
Yes	67	31	2	(759)
No	60	34	6	(283)

*Less than one percent.

Implications of Change

Question 15: *Now, which of these two statements best describes your own opinion:*

A person's faith is usually strengthened by questioning early beliefs.

A person's faith is usually weakened by questioning early beliefs.

Three in four adults believe a person's faith is strengthened by questioning early beliefs. There is a high degree of consensus on this point among all demographic groups. Even among those who do not believe one's faith should change, nearly three in four (74%) hold to the position that faith is made stronger by questioning early beliefs. Those who may be described as having more faith are somewhat more likely than those whose faith is unchanged or those with less faith to see questioning of beliefs as leading to a strengthening of faith, possibly reflecting their own status vis-a-vis faith.

TABLE 6b

Believe faith is...	Believe faith should change: Yes %	Believe faith should change: No %	Change in faith index compared with age 16: More faith %	Change in faith index compared with age 16: Less faith %	Change in faith index compared with age 16: No change %
Strengthened by questioning early beliefs	79	74	81	69	69
Weakened by questioning early beliefs	16	21	16	24	22
No opinion	5	5	3	7	9
	100%	100%	100%	100%	100%
Number of interviews	(320)	(692)	(562)	(174)	(306)

III. STYLES OF FAITH

Styles of Faith

Question 14: *I am going to read you some statements. For each I would like you to tell me how much you agree or disagree with the statement using a 5-point scale. If 5 on the scale means you strongly agree and 1 means you strongly disagree, where would you place yourself? Remember you may use any number from 1 to 5.*

Another set of questions focused on the contents or attitudes that make up different styles of faith. The interest in these questions was prompted by James Fowler's work on faith development, and the specific wording of these questions was developed in consultation with a member of Fowler's team. It was recognized, however, that no effort could be made within the scope of the survey to test or measure Fowler's conceptualization of faith stages. The reader, therefore, should bear in mind that the present questions are concerned with styles of faith, but have no direct connection with Fowler's concepts.

A battery of eight "agree-disagree" type statements was presented to respondents, who were asked to respond to each by giving a number ranging from 1 to 5, where 1 meant "strongly disagree" and 5 meant "strongly agree." The eight items and the percentages of all respondents who strongly agreed with each one are shown below.

TABLE 7a

	Strongly agree %
You have to go to church or practice religious ritual if you expect God to do anything for you	11
I sometimes wonder about the existence of God	17
God punishes bad people	18
God is the name we have given to the intelligence of the universe	29
People should just believe in God and not argue about religion	37
I feel close to God when I participate in a service of worship	44
God reveals himself through a variety of religious beliefs and traditions	46
The human mind can never fully understand God	50

These results can be thought of in several ways. It is interesting, of course, to compare the items with which relatively few respondents agree and those with which more respondents agree. The first four items--as we shall see momentarily--appear to deviate in one way or another from common religious understandings, while the last four are more typical of common views.

These items were also designed to capture other differences in styles of faith: simplicity vs. complexity, degrees of conventionality, degrees of relativism or openness, etc.

What follows is a brief profile of findings for each of the eight items. We have attempted to create a profile of the kind of person most likely to agree with each of the items. These profiles can be used to gain a better sense of what each item may have meant and what style of faith it may connote. The method used in creating these profiles was to look at "strongly agree" responses and to identify any subgroup in the sample who were especially likely to give this response to each item (e.g., women, those whose faith had increased, or whatever). In the tabulations accompanying each item we have reported, as a baseline, the percentage of the total sample that agreed strongly with the item, and then the percentages for any subgroup in the sample who were significantly more likely than the total sample to agree strongly. On this basis, we have also offered some speculations about the kind of faith-style that each item may signify.

You have to go to church or practice religious ritual if you expect God to do anything for you.

Respondents who were especially likely to agree with this statement include those for whom religion is very important, and who think of faith as membership in a church. They are not distinguished by higher levels of church involvement or by higher levels of faith. Socially, they tend to be somewhat downscale in terms of education and income; disproportionately non-white, from the South, and rural; and tend to be older.

As an overall profile, this attitude seems to reflect a relatively simple, traditional or conventional view that is held by people who think religion is important, but who lack resources or have not been challenged to think about faith in less institutional ways or to grow in personal faith. (See Table 7b.)

TABLE 7b

	Strongly agree %
All respondents	11
Selected Subgroups:	
Faith--membership in a church	25
Religion--very important	16
Non-whites	20
50 & older	17
Less than high school graduates	22
Income under $10,000	16
Southerners	15
Rural	15

I sometimes wonder about the existence of God.

Although the doubt expressed in this statement is not absent among persons with an active religious faith, it is most common among persons lacking an interest in faith and religion. Subgroups disproportionately inclined to

agree with this statement include those who defined faith as finding meaning in life (as opposed to more conventionally religious conceptions of faith), those whose faith has declined since age 16, and those who are not religiously active and think religion is not important. Demographically, those especially likely to agree with this statement include persons with low incomes and low levels of education as well as persons who are divorced, separated or widowed.

If the previous question captures people with a rather perfunctory commitment to faith, this statement seems to express a perfunctory disinterest in faith. Certainly a lack of interest in faith is one style of faith that should not be overlooked. (See Table 8.)

TABLE 8

	Strongly agree %
All respondents	17
Selected Subgroups:	
Faith--finding meaning in life	21
Religious activism--low	20
Less faith than at age 16	27
Non-member of church	22
Religion--not important	28
Less than high school graduates	21
Income under $10,000	27
Divorced/separated/widowed	26

God punishes bad people.

The profile for this statement is quite a bit like that for the first statement--indeed, both statements reflect an emphasis on good/bad, reward/punishment concepts. Here again we have subgroups who value religion highly, who define in fairly static and institutional terms, and who are downscale in income and education as well as non-white, from the South and single. People with more dynamic or complex conceptions of faith do not necessarily reject the idea of God punishing people, but this concept seems to be more characteristic of those with a sincere but perfunctory faith-style. (See Table 9.)

TABLE 9

	Strongly agree %
All respondents	18
Selected Subgroups:	
Faith--membership in a church	26
Believe faith should not change	22
Religion--very important	26
Southerners	26
Non-whites	39
Less than high school graduates	27
Income under $10,000	33
Single	25

God is the name we have given to the intelligence of the universe.

On the surface, this statement suggests an orientation toward faith that differs from traditional Judeo-Christian views. In the data, it is in fact those with other (i.e., neither Protestant nor Catholic) religious affiliations who are most likely to agree with this statement. In addition, this idea seems to have struck an especially responsive chord with persons who had experienced a change in faith that led them to a totally different kind of faith, with persons whose change in faith occurred between 10 and 20 years ago and who now consider religion very important but are not church members. This statement was also most likely to receive assent from persons living in the West, from persons with lower levels of education and from persons in modest (but not the lowest) income categories.

The profile here seems to be one of persons with an alternative faith style--perhaps best exemplified by persons living in the West who, in the late 1960s and early 1970s, adopted one of the so-called new religions or nonconventional spiritual disciplines. (See Table 10.)

TABLE 10

	Strongly agree %
All respondents	29
Selected Subgroups:	
Religion--other	46
Change in faith--totally different	35
Time of faith change--10-20 years ago	37
Religion--very important	34
Non-member of church	33
Westerners	34
Less than high school graduates	43
Income $10,000-$19,999	34

People should just believe in God and not argue about religion.

The profile on this question is very similar to the profiles for the first and third statements--e.g., persons who attach perfunctory importance to religion, but who are not especially active in it and who have a static, institutional view of faith. Again, the demographics of this profile point to older persons whose educational experiences have not in some way stimulated a more dynamic conception of faith. (See Table 11.)

TABLE 11

	Strongly agree %
All respondents	37
Selected Subgroups:	
Faith--membership in a church	49
Believe faith should not change	41
No change in faith since age 16	41
Religion--very important	44
Religious activism--low	41
Non-whites	54
50 & older	47
Less than high school graduates	57

I feel close to God when I participate in a service of worship.

This statement--of all the statements--most clearly captures the conventional church-goer who is experiencing an active, deepening faith. Demographically, the subgroups that more often selected this statement are those that typically appear high on measures of religious involvement--older people, southerners, women, non-whites, and those with lower incomes and modest levels of education. In these respects, this group partially resembles those who, on previous statements, appear to have a perfunctory, static conception of faith. Nevertheless, the present group is actively involved in their churches and their faith is more oriented toward God, has become stronger (even though they think of it in static terms) and is apparently deepened by their experience at worship. (See Table 12.)

TABLE 12

	Strongly agree &
All respondents	44
Selected Subgroups:	
Faith--a relationship with God	62
Believe faith should not change	58
More faith than at age 16	53
Religion--very important	66
Religious activism--high	56
Attend religious services	56
Church members	57
More active in church	64
Protestants	50
Southerners	53
Rural	53
Women	50
Non-whites	60
50 & older	52
Less than high school graduates	60
High school graduates	50
Income under $10,000	57

God reveals himself through a variety of religious beliefs and traditions.

This statement is, in some ways, more relativistic than many conventional views of faith. It is, in fact, most often agreed to in above-average proportions by persons who are slightly post-conventional in their own religious views. These were persons who value religion highly, are still active in religious groups, and who think of faith as a relation to God. They are, however, somewhat less active in church than they used to be, are in their forties, and show some tendency to have experienced a divorce or separation. This statement, too, is one of the few that was not disproportionately selected by persons with lower levels of education. Also of some interest is that Catholics are more likely than Protestants to agree with this statement. (See Table 13.)

TABLE 13

	Strongly agree %
All respondents	46
Selected Subgroups:	
Faith--relationship with God	54
Religious activism--high	53
Religion--very important	55
Church member	50
Less active in church	58
Catholics	54
Southerners	57
Women	51
Non-whites	52
40-49 years	54
Divorced/separated/widowed	52

The human mind can never fully understand God.

This final statement also reflects a somewhat relativistic--open, perhaps humble--orientation toward faith. Those who agreed with it in greater-than-average proportions tend to view in relational terms (with God) rather than institutional terms, and have experienced some significant change in their own faith during the past five years. They score high on religious activism, but do not stand out on other dimensions of religiosity, such as valuing religion or attending church. They tend to be in their forties, include people from higher as well as lower education levels, and are especially well-represented in the highest income category. (See Table 14.)

TABLE 14

	Strongly agree %
All respondents	50
Selected Subgroups:	
Faith--relationship with God	55
Faith changed in past 5 years	56
Religious activism--high	56
$40,000 or more	57
40-49 years	54

Summarizing briefly, these statements do lend some confirmation to the idea of different styles of faith. At least five such styles appear evident even in these relatively simple kinds of results: (1) the perfunctory orientation that recognizes the value of faith, regards it in static institutional terms, and appears neither to be actively involved in a dynamic faith community nor growing toward a deeper understanding of faith; (2) the skeptical style that questions the reality of God and, in dismissing religion, also appears not to be challenged toward a deeper faith; (3) the alternatively religious who have opted out of conventional forms but are experiencing some faith development through other spiritual disciplines; (4) the conventional style that follows

traditional institutional lines and yet is actively involved and experiencing a deepening relation to God. and (5) the relativistic approach that is associated with perhpas a slightly less active institutional commitment, but nevertheless is linked to some form of faith community, is dynamic, and involves some recognition of the limits of either religious tradition or human intellect in expressing faith.

These, of course, are speculative conclusions that may venture beyond a strict interpretation of the statistics. They are offered as tentative ideas for the purpose of stimulating discussion.

IV. PERSONAL EXPERIENCE AND FAITH CHANGE

In order to obtain some insight into the process of faith development, adults were questioned about their own perception of changes in their faith. In a study which measures behavior at one point in time it is not possible to measure the process of development directly. Therefore, adults were asked to reflect on the past and describe the types of experiences they associated with a significant change in their faith.

Time at Which Faith Changed

Question 16: *In terms of your own definition of "faith", would you say your faith changed significantly:*
in the past 5 years,
in the past 6-10 years,
in the past 10-20 years,
more than 20 years ago, or never?

Consistent with earlier findings regarding the degree of one's faith currently compared with age 16, about seven in 10 adults, when questioned directly, report that their faith changed significantly at some point. More adults experiencing a change report it happening once; however, 5% of all adults report more than one significant change in their faith.

Among those reporting a significant change in faith, a majority indicate that the change took place within the past 10 years (whether this is a true indication of the time of change or a function of respondent's ability to recall, however, is difficult to determine).

Furthermore, while few mention more than one such change, it would appear that such experiences may occur several times on one's life. The large proportion within each age category reporting a change approximately 10 years earlier, on average, supports the view. There is no reason to believe that the under 30-year-old respondent who reports a change of faith at 18 years is not likely to undergo a change again by the time he or she turns 40, just as those in their 40s report a change of faith in their 30s.

TABLE 15

Experienced a change in faith	All Respondents	Age of Respondent: Under 30	30-39 yrs.	40-49 yrs.	50& older
	%	%	%	%	%
Yes (total)	71	80	77	68	62
Within the past...	%	%	%	%	%
5 years	31	54	30	27	14
6-10 years	20	22	28	17	15
10-20 years	16	10	24	14	16
More than 20 yrs.	12	2	6	14	22
	79*	88*	88*	72*	67*
Never	29	20	23	32	38
Total	100%	100%	100%	100%	100%
Number of interviews.	(1042)	(305)	(272)	(143)	(314)

*Adds to more than total percentage experiencing change because some people named more than one period of time.

Age at Which Change in Faith Occurred

Question 17: *About how old were you when your faith changed significantly?*

The average age at which adults report a significant change in faith is 28 years. 15% report a change before their 18th birthday. Another 18% report the change occurred somewhere between the ages of 18 and 24. Few report a change in faith in their later years.

TABLE 16

Age at which experience occurred	All respondents %	Current age	All respondents %
5 to 12 years	3		
13 to 15 years	5		
16 to 17 years	7		
18 to 24 years	18	18 to 24 years	15
25 to 29 years	9	25 to 29 years	12
30 to 34 years	6	30 to 34 years	12
35 to 39 years	5	35 to 39 years	10
40 to 44 years	5	40 to 44 years	8
45 to 49 years	2	45 to 49 years	5
50 to 54 years	4	50 to 54 years	8
55 to 59 years	2	55 to 59 years	7
60 to 64 years	1	60 to 64 years	9
65 & older	1	65 & older	12
Undesignated	3	Undesignated	2
Never	29		
	100%		100%
Average Age*	28 years		42 years
Number of interviews	(1042)		(1042)

*Excluding Never or Undesignated.

Question 18: *Which of these words or phrases best describes your faith as a result of the change?*
Is it stronger or weaker,
Less meaningful or more meaningful,
Totally different or a little different?

Generally speaking, adults perceive a change in faith as a positive experience. The majority experiencing a change report that their faith is stronger (82%) and more meaningful (81%) as a consequence. Perceiving the change as a strengthening or more meaningful experience is more characteristic of women than men, non-whites than whites, and those with less formal education than those with a great deal of schooling.

Church members, particularly those who see themselves as more active, are more likely than non-church members to see the change as leading to a stronger or more meaningful faith.

It may also be noted that those who believe a person's faith should change are more likely than those who believe faith should not change to see the change they have experienced as leading to a stronger, more meaningful faith.

Finally, those who experienced a change in faith recently are more likely than those for whom the experience is not a recent one to report that their faith is stronger or more meaningful. One may, therefore, assume that the recency of change contributes to the perception of change.

TABLE 17

AS A RESULT OF CHANGE FAITH IS...

	Stronger	Weaker	No opinion	Meaningful More	Meaningful Less	No opinion	Number of interviews
	%	%	%	%	%	%	
All respondents	82	15	3	81	13	6	(750)
Sex							
Men	77	18	5	76	16	8	(377)
Women	87	11	2	85	11	4	(384)
Race							
White	81	16	3	80	14	6	(633)
Non-white	92	4	4	88	4	8	(124)
Education							
College graduate	72	22	6	74	21	5	(228)
College incomplete	79	18	3	79	16	5	(165)
High school grad	87	11	2	84	10	6	(280)
Less than H.S. grad	89	8	3	84	7	9	(90)
Religious Activism							
Church member	90	7	3	87	7	6	(453)
More active	97	2	1	92	3	5	(267)
Less active	80	15	5	79	15	6	(133)
No change	90	7	3	82	6	12	(53)
Non-member	74	22	4	75	19	6	(229)
Less active	65	31	4	68	26	6	(120)
No change	67	26	7	76	20	4	(39)
Faith should change							
Yes	89	10	1	87	9	4	(222)
No	79	17	4	78	15	7	(523)
Time of faith change							
5 years	88	9	3	86	9	5	(336)
6-10 years	85	14	1	82	15	3	(218)
10-20 years	81	15	4	78	13	9	(170)
More than 20 years	74	23	3	74	17	9	(112)

While there is consensus with respect to the strength or meaningfulness of the change, perception of whether the change has led to a "different" view of faith is not as one-sided. Taking for granted that any change, by definition, must differ from the previous state, respondents were asked whether their faith was totally different or a little different. 45% report that their faith was totally different and 49% a little different.

TABLE 18

As a result of change faith is...	All respondents
	%
A little different	49
Totally different	45
No opinion	6
	100%
Number of interviews	(759)

Question 19: *Would you describe the change mostly as coming about as a result of a lot of thought and discussion about faith, or coming about as a result of a strong emotional experience?*

Asked whether the change came about as a result of a lot of thought and discussion or a strong emotional experience, again response is almost equally divided: 49% report the change came about as a result of a strong emotional experience, and 46% as a result of a lot of thought and discussion. Again, there are few significant demographic differences. However, race appears to distinguish those who see change as an emotional experience vs. those who see it as a cognitive experience, as does education and household income (all of which are to some extent correlated, i.e., there is an association between race, education and income).

TABLE 19

CHANGE CAME ABOUT THROUGH...

	Lot of thought and discussion	Strong emotional experience	No opinion	Number of interviews
	%	%	%	
All respondents	46	49	5	(759)
Sex				
Men	48	46	6	(377)
Women	45	50	5	(382)
Race				
White	49	46	5	(633)
Non-white	32	62	6	(124)
Education				
College graduate	61	34	5	(222)
College incomplete	41	53	6	(165)
High school graduate	41	55	4	(280)
Less than H.S. grad	45	47	8	(90)
Annual Income				
$40,000 & over	58	35	7	(129)
$30,000-$39,999	51	43	6	(118)
$20,000-$29,999	45	51	4	(159)
$10,000-$19,999	42	56	2	(182)
Under $10,000	41	54	5	(93)

Question 20: *Would you say the change came at a time when your life was essentially "stable" or "normal" or came at a time when your life was "turbulent" or "chaotic"?*

A majority (59%) report their change in faith came about during a "stable" time of their life, while four in 10 (40%) report the change occurred at a "turbulent" time. Older adults, 40 years of age or more, are more likely than young adults to report their life was "stable".

It may also be noted that those who report the change was fairly recent are more likely than others to perceive the change as occurring during a "turbulent" time. Finally, as one might expect, those who report the change led to a "totally" different faith are more likely than those who see "little" change to report the change occurred during a "turbulent" or "chaotic" time.

TABLE 20

	Stable/ normal %	Turbulent/ chaotic %	No opinion %	Number of interviews
All respondents	59	40	1	(759)
Age				
Under 30 years	55	44	1	(243)
30-39 years	53	46	1	(212)
40-49 years	66	34	*	(98)
50 & older	64	34	2	(201)
Time of faith change				
5 years	54	45	1	(336)
6-10 years	59	41	*	(218)
10-20 years	59	40	1	(170)

*Less than one percent.

V. LIFE EVENTS AND SOCIAL PARTICIPATION

In the belief that one's life experiences, behavior and attitudes were associated with the process of faith development, adults were questioned concerning:

--Significant life events which they have experienced and their perception of the impact of these events on their faith; and

--Participation in voluntary activities.

Experience of "Life Events"

Question 3: *During your lifetime, have you ever:*
Received a promotion or honor at work?
Had a baby (as father or mother)?
Had a divorce?
Experienced the death of a loved one?
Been lonely for a long period of time?
Had a "born-again" experience?
Been seriously worried about your health?
Been out of work for a long period of time?
Considered an abortion for yourself or someone close to you?
Made the conscious decision to leave a church or religious group?
Received counseling for emotional difficulty?

Virtually everyone has experienced at least one major "event" in his or her lifetime. The one experience shared by the largest proportion of adults is the death of a loved one (86%).

About seven in 10 (68% report receiving a promotion or honor at work, and 65% have had a baby (as mother or father). Other events are experienced by a minority. The least frequently reported experiences are receiving counseling for emotional difficulty (14%) and considering an abortion for oneself or another (13%).

TABLE 21

Experience	Proportion of all adults who had the experience
	%
Experienced the death of a loved one	86
Received a promotion or honor at work	68
Had a baby (as mother or father)	65
Had a born-again experience	31
Been seriously worried about health	30
Been lonely for a long period of time	28
Been out of work for a long period of time	25
Had a divorce	23
Decided to leave a church or religious group	23
Received counseling for emotional difficulty	14
Considered an abortion for oneself or someone else	13
Number of interviews	(1042)

Impact of Life Events

Question 4: *Please tell me whether the experience affected your thoughts about the meaning and purpose of life a great deal, some, or not at all.*

Although nearly everyone has experienced at least one major "event" in his or her lifetime, not all such events have a great impact on one's thoughts about the meaning and purpose of life. On the experience shared by the largest proportion of adults--the death of a loved one (86%)--a majority (58%) of those experiencing it report that it affected their thoughts about the meaning and purpose of life a great deal. Among those reporting having a baby, seven in 10 (72%) report the experience affected their thoughts about the meaning and purpose of life a great deal. Another event having a great deal of impact, though one shared by only three in 10 adults (31%), is having a "born-again" experience. Eight in 10 (80%) of those who have been "born-again" report the experience affected their thoughts about life's meaning a great deal.

At the other end of the continuum, while 68% received a promotion or honor at work, only one in four of these (24%) report the experience affected their thoughts about life a great deal. In addition, deciding to leave a church or religious group, an experience shared by 23%, is also reported to affect one's thoughts about life by relatively few of those having it (29%).

TABLE 22

Experience	A*	B**	C***
	%	%	%
Experienced the death of a loved one	86	58	50
Received a promotion or honor at work	68	24	16
Had a baby (as mother or father)	65	72	46
Had a born-again experience	31	80	25
Been seriously worried about health	30	49	14
Been lonely for a long period of time	28	53	15
Been out of work for a long period of time	25	39	10
Had a divorce	23	53	12
Decided to leave a church or religious group	23	29	7
Received counseling for emotional difficulty	14	39	6
Considered an abortion for oneself or someone else	13	49	6

*Proportion of all adults who had the experience.
**Proportion of those having experience reporting thoughts were affected a great deal.
***Proportion of <u>all</u> adults reporting thoughts were affected a great deal.

Age at Which Life Events Occur

Question 5: *How old were you when this happened?*

The average age at which significant events reportedly occurred range from a low of 25 years for having a baby to a high of 38 years for being seriously worried about one's health. However, it would appear that the age at which an experience occurred has no effect on the extent to which the event affected

one's thoughts about the meaning and purpose of life. Some events occured relatively early in life. For example, 41% of those who were "born-again" report the experience occurred before their 21st birthday, a third of those who considered an abortion did so before the age of 21 and a third who left their church did so before the age of 21. Others, to some extent, are more likely to be associated with one's later years. For example, 24% report they began to worry about their health after age 50.

Respondents' current age, in a few instances, does appear to be related to the likelihood of reporting an experience that caused a great deal of thought. Younger adults, possibly because the experience is more recent or novel to them, are more likely than older adults to report that having a baby, a divorce or considering an abortion caused them to give a great deal of thought to the meaning and purpose of life.

TABLE 23

AGE AT WHICH EVENT OCCURRED

Event...	Under 21 %	21-29 %	30-39 %	40-49 %	50 & older %	Average age	Number of interviews
Received promotion	14	36	27	11	8	32	(731)
Greatly affected by	12	38	26	13	8	32	(175)
Had a baby	24	56	16	2	*	25	(655)
Greatly affected by	25	57	17	*	*	25	(479)
Had a divorce	9	40	25	16	6	32	(226)
Greatly affected by	10	42	29	14	3	31	(126)
Death of a loved one	28	24	18	13	14	32	(883)
Greatly affected by	28	22	19	13	15	32	(519)
Born again	41	21	16	8	7	27	(319)
Greatly affected by	43	20	17	9	8	27	(256)
Worried about health	14	20	24	14	24	38	(290)
Greatly affected by	16	22	19	16	25	38	(148)
Unemployed for long time	19	30	16	14	17	34	(240)
Greatly affected by	21	25	17	13	20	36	(142)
Considered abortion	33	32	15	10	4	28	(149)
Greatly affected by	40	37	14	7	1	25	(71)
Left church	34	28	16	11	7	28	(242)
Greatly affected by	31	32	17	10	8	30	(76)
Been counseled	21	29	22	12	7	30	(141)
Greatly affected	30	21	28	12	8	29	(59)
Lonely for a long period	22	26	18	10	17	34	(282)
Greatly affected by	22	25	17	13	20	36	(142)

*Less than one percent.

Sources of Support

Question 6: *When you are faced with a problem or crisis, like those in the previous question, to which of the following kinds of support would you likely turn for help?*

Share it with family.
Share it with close friends.
Discuss it with a class or a group in your church or synagogue.
Work it through on your own.
Read the Bible or other inspirational literature.
Seek help from a religious counselor.
Seek other professional counseling.
Seek help from a support group.
Pray about it.

As one might anticipate, the most typical response during times of crisis or when faced with a problem is to seek support from one's family (87%). Sharing one's problems with a friend is also a common action (73%). In addition, eight in 10 (80%) turn to prayer and two-thirds (64%) seek support in the Bible or other inspirational literature. It may be further noted that eight in 10 adults (80%) attempt to work the problem out on their own.

Formal sources of support, such as a support group (26%), church group (23%), professional counselor (31%), or religious counselor (40%), are mentioned much less often.

Women are more likely than men to seek support outside themselves or their family. Similarly, non-whites are more likely than whites to seek support outside the circle of family and friends. Non-whites are more likely than whites to seek support through prayer or inspirational literature. They also are more likely than others to look toward other groups or religious counselors for support.

TABLE 24

Sources of support	All respondents %	Men %	Women %	White %	Non-white %
Share with family	87	86	88	86	88
Share with close friends	73	69	77	74	68
Discuss with class or group in church or synagogue	23	17	27	21	33
Work it through on your own	80	85	75	80	79
Read Bible/inspirational literature	64	56	72	61	87
Religious counselor	40	35	46	38	55
Other professional counselor	31	28	34	31	35
Support group	26	22	29	24	34
Prayer	80	74	86	78	94
Number of interviews	(1042)	(514)	(528)	(878)	(161)

Measures of Social Participation

Question 1: *During the past two years, have you done any of the following?*
Volunteered time to help poor or needy people.
Regularly read a newspaper.
Discussed political issues or social problems with friends.
Participated in a class or study group, in a church or synagogue.
Studied, either individually or with others, one or more major social problems, such as peace, racism, sexism, etc.
Read a book dealing with finding more meaning in life.
Attended religious services at least once a month.
Served on a church or synagogue board or committee.
Been involved in political or community social action projects.

Involvement in voluntary activities and social issues was believed to be associated with change or development of one's faith. Therefore, participation in a number of activities, ranging from the near universal reading of a newspaper to the less common types of activity such as committee membership was measured.

Over eight in 10 adults report reading a newspaper regularly or discussing political or social issues. Six in 10 report attending religious services at least monthly. It may also be noted that a slim majority (51%) report volunteering time to help the needy. Other activities are mentioned by less than half the adults. It may also be noted that women are more likely than men to attend religious services, volunteer time for the needy, read books concerning finding meaning in life, participate in study groups and serve on church boards or committees.

TABLE 25

Activities participated in during last two years	All respondents %
Read newspaper regularly	88
Discussed political issues or social problems	83
Attended religious services at least once a month	60
Volunteered time to help the needy	51
Read a book dealing with finding meaning in life	47
Studied one or more major social problem	41
Participated in a class or study group	39
Involved in political or community social action projects	32
Served on a church board or committee	23
Number of interviews	(1042)

VI. RELIGIOUS ATTITUDES AND PARTICIPATION

The following section describes adults with respect to:

--The importance they place on religion in their life.

--Their participation in a religious group or organization

--The types of personal activities they engage in to strengthen their faith.

Importance of Religion

Question 11: *How important is religion in your life--would you say: not important, fairly unimportant, fairly important, or very important?*

Most adults attach some importance to religion in their lives. Nearly half (49%) report religion is very important and an additional third (34%) report religion is fairly important. However, there is a segment who regard religion as fairly unimportant (11%) or not important (6%).

If one analyzes the characteristics of those who attach importance to religion vs. those who do not, the following may be observed:

--Women are more likely than men to attach a great deal of importance to religion.

--Non-whites are more likely than whites to regard religion as very important.

--Placing a great deal of importance on religion is also associated with age, education and annual household income. Older adults, the less well-educated and those in lower-income households are more likely than others to report religion is very important to them.

--There are also regional differences, e.g., residents of the South are more likely than those in other areas to report religion is very important.

TABLE 26

IMPORTANCE OF RELIGION

	Very important %	Fairly important %	Fairly unimportant %	Not important %	Number of interviews
All respondents	49	34	11	6	(1,042)
Sex					
Men	42	36	14	8	(514)
Women	56	32	8	4	(528)
Race					
White	46	36	12	6	(878)
Non-white	76	19	2	3	(161)
Age					
Under 30	40	42	13	5	(305)
30-39 years	44	34	14	8	(272)
40-49 years	48	36	6	10	(143)
50 & older	61	27	9	3	(314)
Education					
College graduate	38	33	20	9	(295)
College incomplete	44	37	11	8	(217)
High school graduate	51	37	9	3	(397)
Less than H.S. grad	64	25	6	5	(128)
Annual Income					
$40,000 & over	40	37	15	8	(192)
$30,000-$39,999	44	37	12	7	(150)
$20,000-$29,999	39	44	13	4	(198)
$10,000-$19,999	51	35	9	5	(234)
Under $10,000	65	19	10	6	(128)
Region					
East	46	36	13	5	(284)
Midwest	48	36	11	5	(293)
South	61	29	7	3	(283)
West	38	35	15	12	(182)

Evaluation of One's Religious Experience

Question 13: *Would you say your experience with religion during your lifetime has been very positive, somewhat positive, neither positive nor negative, somewhat negative, or very negative?*

A majority of adults consider their experience with religion to be a positive one. Adults are evenly divided between those who see their religious experience as very positive (38%) and those who see it as somewhat positive (38%). About one in 10 see their religious experience as negative, e.g., 8% report it was somewhat negative and 3% very negative. The remaining 13% take a neutral position.

Those who are most likely to be religious, e.g., women, non-whites and older adults, are also most likely to see their religious experience as very positive.

As one might anticipate, church members are much more likely than non-members to report religion has been a very positive experience in their lifetime.

TABLE 27

RELIGIOUS EXPERIENCES ARE...

	Very positive	Somewhat positive	Neither positive nor negative	Somewhat negative	Very negative	No opinion	Number of interviews
	%	%	%	%	%	%	
All respondents	38	38	13	8	3	*	(1,042)
Sex							
Men	29	42	16	9	3	1	(514)
Women	47	35	10	6	2	*	(528)
Race							
White	36	40	13	8	3	*	(878)
Non-white	57	27	10	4	2	*	(161)
Age							
Under 30 years	31	45	16	7	1	*	(305)
30-39 years	34	37	14	10	4	1	(272)
40-49 years	39	36	10	8	5	2	(143)
50 & older	47	34	10	6	3	*	(314)
Church member	52	37	6	3	1	1	(630)
Non-member	20	45	20	11	4	*	(314)

*Less than one percent.

Church Membership

Question 23: *Are you a member of or actively related to a church, synagogue, or other organization of your religious preference?*

Two out of three adults (66%) professing a religious preference report membership in a church, synagogue or other religious organization. Older adults are more likely than younger adults to report membership. Additionally, married adults are more likely than persons who are not married to be church members.

Among those who have "more" faith currently than at age 16, three in four (74%) are church members, compared with less than half (44%) of those reporting "less" faith currently than in their youth. Finally, those who believe a person's faith should change are less likely than those who believe faith should not change to be members of a church, synagogue or other religious group.

TABLE 28

Church members	Based on those with a religious background: Yes %	No %	No answer %	Number of interviews
All respondents	66	34	0	(946)
Sex				
Men	63	37	0	(458)
Women	68	32	0	(458)
Age				
Under 30	56	43	1	(275)
30-39 years	66	34	0	(237)
40-49 years	69	31	0	(129)
50 & older	71	29	0	(300)
Marital Status				
Married	70	30	0	(578)
Single	56	44	0	(248)
Believe faith should change				
Yes	60	40	0	(615)
No	76	24	0	(305)
Change of faith index compared at 16				
More	74	26	0	(526)
Less	44	56	0	(145)
Change	61	38	1	(275)

Change in Activity Within Church or Religious Group

Question 24: *Do you consider yourself more active or less active now than you were 10 years ago?*

Among those stating a religious preference, about as many report that they are more active now in that group than they were 10 years ago (42%) as report that they are less active now (39%). Adults between the ages of 30 and 49 are more inclined to report being more active. In contrast, adults under 30 years of age or over 50 years are more likely than those between 30 and 49 to report less activity in their religious group.

It may also be observed that for both measures of change in faith there is a relationship to activity. Those who report their faith changed or who have "more" faith now than at age 16 are more likely than others to be more active in their religious group. Interestingly, the belief that faith should not change is also associated with greater reported activity.

TABLE 29

BASED ON THOSE WITH A RELIGIOUS PREFERENCE
COMPARED WITH 10 YEARS AGO

	More active %	Less active %	No change %	No answer %	Number of interviews
All respondents	42	39	19	0	(946)
Age					
Under 30 years	47	44	8	1	(275)
30-39 years	53	28	19	0	(237)
40-49 years	45	31	24	0	(129)
50 & older	32	43	25	0	(300)
Change in faith index					
More than at 16	54	32	14	0	(526)
No change	30	42	27	1	(275)
Less than at 16	24	53	23	0	(145)
Change in faith					
Yes	49	38	13	0	(759)
No	24	40	36	0	(262)
Believe faith should change					
Yes	38	41	21	0	(615)
No	50	34	16	0	(305)

Question 25: *What sort of things, if any, do you do to nourish or strengthen your faith or sense of meaning in life?*

Pray or meditate alone.
Attend religious services.
Study the Bible or religious topics in a church class or study group.
Discuss personal problems with a pastor or other religious counselor.
Watch religious TV.
Read the Bible or other religious books.
Participate in a prayer group.
Deal with personal problems on your own.

On average, a majority of adults report engaging in four of the eight activities on which they were questioned. Most adults report they deal with personal problems on their own (85%). Relatedly, 83% pray or meditate alone. About two-thirds read the Bible or other religious literature (67%) or attend religious services (65%).

Less than half use other means to strengthen their faith. About four in 10 (44%) watch religious TV. Almost as many (38%) study the Bible or religious topics in a class or study group. Discussions with one's pastor are somewhat less common--31% report such activity. Finally, one in four (26%) participates in a prayer group.

TABLE 30

Strengthen faith by	All respondents %
Dealing with personal problems on one's own	85
Praying or meditating alone	83
Reading the Bible or other religious literature	67
Attending religious services	65
Watching religious TV	44
Studying the Bible or religious topics in a class or study group	38
Discussing personal problems with pastor or other religious counselor	31
Participating in a prayer group	26
Total (exceeds 100% due to multiple responses)	439%
Number of interviews	(1,042)

VII. THE HYPOTHESES

The following discussion summarizes the survey findings as they apply to the hypotheses.

Hypothesis One: *The dynamics of FAITH DEVELOPMENT are different for men and women.*

One cannot test directly the hypothesis regarding the differences in dynamics between men and women. However, one can obtain some sense of the truth of the hypothesis by examining the ways in which men and women differ in their experience and attitudes concerning their faith.

Comparing men and women concerning their attitudes toward faith and their experiences regarding change, we find no differences between the sexes (see Table 31):

--Men are as likely as women to believe one's faith should change over time.

--About the same proportion of men and women rate their faith higher than at age 16, lower than at 16, and the same as at 16.

--There are virtually no differences in the proportion of men and women who report a significant faith change.

--Among those who report a significant change in faith, there are virtually no differences between men and women in the perception of that change; e.g., women are as likely as men to report that the change led to a stronger, more meaningful, or totally different faith.

TABLE 31

	Men	Women
Believe faith should change	%	%
Yes	66	64
No	32	32
No answer	2	4
Total	100%	100%
Change in faith index		
More faith than at 16	53	54
No change	32	29
Less faith than at 16	15	17
Total	100%	100%
Faith ever change significantly		
Yes	70%	72%
Result of change		
Totally different faith	30	34
Stronger faith	54	62
More meaningful faith	54	61
No	30	28
Total	100%	100%
Number of interviews	(514)	(528)

There are, however, notable differences between men and women on other questions. One point at which men and women differ is with respect to life experiences. However, it is not the nature of the experience that happens to be important, but the extent to which that experience affects the individual. Thus, it would appear that there are life events that are more salient to women than men with respect to raising questions about faith and life's meaning (see Table 32):

--The same proportion of men and women report experiencing the death of a loved one, but women are more likely than men to report that this experience affected their thoughts about the meaning and purpose of life a great deal.

--Among those who report a born-again experience, women are more likely than men to report that the experience affected their thoughts about the meaning of life a great deal.

--Another event of importance for women in turning their thoughts to the meaning of life is considering an abortion (whether it is for themselves or another). A majority who considered an abortion report it affected their thoughts a great deal, compared with fewer than four in 10 among men.

TABLE 32

Life Event	Men %	Women %
Death of a loved one		
Proportion who had the experience	86	85
Proportion who report the experience affected their thoughts a great deal	51	65*
Promotion or honor at work		
Proportion who had the experience	77	59
Proportion who report the experience affected their thoughts a great deal	22	26
Having a baby (as mother or father)		
Proportion who had the experience	61	69
Proportion who report the experience affected their thoughts a great deal	71	72
Born again experience		
Proportion who had the experience	28	35
Proportion who report the experience affected their thoughts a great deal	75	84*
Been seriously worried about health		
Proportion who had the experience	26	32
Proportion who report the experience affected their thoughts a great deal	50	49
Been lonely for a long period		
Proportion who had the experience	27	29
Proportion who report the experience affected their thoughts a great deal	50	55
Out of work		
Proportion who had the experience	24	25
Proportion who report the experience affected their thoughts a great deal	42	36

(continued...)

Life Event	Men	Women
	%	%
Divorced		
Proportion who had the experience	20	25
Proportion who report the experience affected their thoughts a great deal	52	53
Decided to leave church or religious group		
Proportion who had the experience	19	26
Proportion who report the experience affected their thoughts a great deal	32	28
Received counseling for emotional difficulty		
Proportion who had the experience	11	16
Proportion who report the experience affected their thoughts a great deal	42	38
Considered an abortion for self or other		
Proportion who had the experience	12	15
Proportion who report the experience affected their thoughts a great deal	38	57*

*Indicates significant differences between men and women.

Women also differ from men in the kinds of support they turn to when faced with a problem. Women are more likely than men to report turning to others for support or seeking help in prayer of the Bible. Men are more likely than women to report working things through on their own.

TABLE 33

Source of support when faced with a problem	Men	Women
	%	%
Share it with family	86	88
Work it through on your own	85	75
Share it with a friend	69	77
Pray about it	74	86
Read the Bible or other religious literature	56	72
Seek help from religious counselor	35	46
Seek other professional help	28	34
Seek help from support group	22	29
Discuss it with group at church/synagogue	17	27

It also appears that women are more likely than men to reflect on their lives. More women than men report giving a lot of thought to living a worthwhile life, to the basic meaning and value of life, and to their relationship to God. Furthermore, a majority of women (57%) give a lot of thought to developing their faith while about a third of the men (37%) give this issue a lot of thought.

TABLE 34

Proportion giving a lot of thought to...	Men %	Women %
Living a worthwhile life	61	72
Your relation to God	51	66
Basic meaning and value of life	52	64
Developing your faith	37	57

Women also differ from men in the degree to which they attach importance to religion. A majority of women (56%) compared with about four in 10 men (42%) report religion is very important in their lives. Women are also more likely than men to see religion as a positive experience.

Just as religion is more likely to be important to women than men, the belief that life is meaningful is also more important to women than men.

As a consequence of women's stronger religious orientation, it is not surprising that when asked which of four definitions of faith comes closest to their own, women are more likely than men to choose "a relationship with God" (see Table 36). Men, on the other hand, are more likely than women to define faith as "a set of beliefs." (However, it may also be noted that both men and women most frequently choose "a relationship with God.")

TABLE 35

	Men %	Women %
Believe religion is very important	42	56
Believe religion is a very positive experience	29	47
Proportion reporting the belief that life has meaning or has a purpose is very important	63	76

TABLE 36

Comes closest to your own view of faith	Men %	Women %
A relationship with God	44	56
A set of beliefs	24	15
Finding meaning in life	21	19
Membership in a church or synagogue	3	5
The idea of faith is not meaningful	2	1
No opinion	6	4
	100%	100%

In sum, the results suggest that women are consistently more inclined than men to value religion and to ponder questions about the meaning and purpose of life. These results are compatible with those of other Gallup surveys that have asked men and women about their religious orientation. The results do not point to significant differences between men and women in terms of overall changes in faith. Men and women, however, do respond to faith changes somewhat differently, and these changes may be triggered by different life events.

Hypothesis Two: *FAITH DEVELOPMENT does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the ADULT LIFE CYCLE.*

The most direct measure related to this hypothesis is the question concerning when, if ever, one's faith changed significantly. Adults were asked both to estimate the time elapsed since they experienced a significant change in faith and the specific age at which the change occurred. The reader should keep in mind that recall of an event, even a highly significant one, is not always accurate; therefore, estimates of when an occurrence took place should be interpreted with care. Nevertheless, the consistency of responses among all those questioned does lend credibility to the data.

On the surface, it would appear that a change in faith is likely to occur under the age of 30. A majority of those under 30 years of age report a significant change in faith within the past five years. Also, among those 30 to 39 years of age, at least four in 10 report a change before their 30th birthday. It would appear, however, that fewer experience a change of faith in their 40s.

TABLE 37

All Who Experienced A Significant Change in Faith

Faith changed significantly within	Total	Current Age: Under 30 years	30-39 years	40-49 years	50 & older
	%	%	%	%	%
Past 5 years	43	67	39	40	24
Past 6-10 years	28	28	36	25	24
Past 10-20 years	22	12	32	21	25
More than 20 years ago	16	2	7	20	36
Total	109%	109%	114%	106%	109%
Number of interviews	(759)	(243)	(212)	(98)	(201)

NOTE: Total exceeds 100% due to multiple responses.

The preceding relationship between age and change in faith may also be observed when reported age of change is considered. Again, the general response is to report a change within approximately the past 10 years.

TABLE 38

Age at which change occurred...	Current Age: Under 30 years	30-39 years	40-49 years	50 & older
	%	%	%	%
Under 16	21	6	5	6
16-20 years	47	21	9	6
21-29 years	21	42	19	9
30-39 years		20	46	13
40-49 years			11	25
50 & older				26
Don t know	11	11	10	15
Total	100%	100%	100%	100%
Number of interviews	(243)	(212)	(98)	(210)

However, it should be acknowledged that the ability to experience a change in faith at any particular age is dependent on having reached that point in one's life. While everyone surveyed had passed their 18th birthday, only 36% had passed through their 49th birthday. Therefore, there is a greater chance for respondents to report a change in their earlier years.

Thus, if one controls for age of respondent there is no evidence to support the hypothesis that change is related to specific chronological periods in ine's life. It is more likely that such experiences occur several times in one's life. Any apparent pattern is probably due to limitation in recall. The large proportion within each age category reporting a change approximately 10 years earlier, on average, supports this view. There is no reason to believe that the under-30-year-old respondent who reports a change of faith at 18 years is not likely to undergo a change again by the time he or she turns 40, just as those in the 40s report a change of faith in their 30s.

Hypothesis Three: *There is a relationship between periods of transition, change, and crises in one's life, and his or her FAITH DEVELOPMENT.*

The data suggest that while nearly everyone experiences at least one "major" life event--e.g., some key change or crisis--not all such events have an impact on one's faith, nor does everyone who experiences a particular event respond to it with the same intensity.

Those who report a difference in their current level of faith (compared with their faith at age 16) are more likely than those who are "unchanged" to report experiencing a number of "key life events" (see Table 31).

The experiences that most clearly differentiate those who have "changed" from those who report themselves at the same level at both points in their lives are:

--Being lonely for a long period of time

--Making a conscious decision to leave the church

--Receiving a promotion or honor at work

--Receiving counseling for emotional difficulties.

It should also be noted that age is related to experiencing "life events"; i.e., the older one is the greater the opportunity for an event to occur. Thus, those whose faith has changed may have experienced more life events simply because they are older.

There also are differences between those classified as having "more" faith and those with "less" faith. Those with "more" faith are more likely than those with "less" faith (compared with their status ag age 16) to report:

--Having experienced the birth of a child

--A "born-again" experience.

Those with more faith are not as likely as those with less faith to report:

--Considering an abortion for themselves or another

--Having a divorce

--Making a decision to leave a church.

Other "life events" are not related to a reported or perceived change in faith.

TABLE 39

Life event	Change in faith compared with age 16: More faith	Less faith	No change
	%	%	%
Promotion or honor at work	69	72	62
Had a baby	69	56	64
Had a divorce	22	28	21
Death of a loved one	86	81	88
Lonely for long period of time	31	35	20
Had "born-again" experience	40	21	21
Been seriously worried about health	30	32	27
Out of work for long period of time	23	26	26
Considered abortion	13	22	10
Conscious decision to leave church	23	32	15
Received counseling for emotional difficulty	16	20	8
Number of interviews	(562)	(174)	(306)

Those who reported directly that their faith had changed significantly were also asked whether they would describe their faith as "totally different" or only a "little different." It would appear that there are some differences in life experience between those whose who report their faith is "totally different" and those who report their faith is a "little different" (see Table 40).

Those who report that their faith is "totally different" are more likely than the others to report the following events:

--Having a divorce

--Being lonely for a long period of time

--Having a "born-again" experience.

TABLE 40

Life event	Experienced faith change: No	Yes	If YES: Resulting faith was... Totally Different	A little different
	%	%	%	%
Promotion or honor at work	64	70	72	67
Had a baby	66	62	65	64
Had a divorce	20	24	31	18
Death of a loved one	88	84	87	82
Lonely for long period of time	25	31	34	25
Had "born-again" experience	17	40	48	27
Been seriously worried about health	27	32	32	28
Out of work for long period of time	25	26	28	21
Considered abortion	10	15	15	16
Conscious decision to leave church	10	29	32	25
Received counseling for emotional difficulty	9	16	19	13
Number of interviews	(293)	(724)	(345)	(369)

In sum, the data support the idea of a relation between major life events and changes in faith. The present evidence does not allow this relation to be explored deeply, but it does point to the value of such explorations. Traumatic events such as sustained loneliness, emotional difficulties, divorce, and decisions about abortions seem to be most closely associated with changes in faith. Positive experiences, such as having a baby or being "born-again" do in fact seem to reinforce faith. Negative experiences such as a divorce or deciding to leave a church are associated with descreasing levels of faith.

Hypothesis Four: *FAITH DEVELOPMENT is positively related to one's involvement in organized religion.*

As one might anticipate, those who attend religious services at least once a month are more likely than non-attenders to have "more" faith now than at age 16 (see Table 41). Simply belonging to a church also is associated with having "more" faith. In addition, increased activity in one's church is related to increased faith, i.e., those who report they are more active in their church or religious group than they were in the past are also more likely than tohers to have "more" faith.

TABLE 41

	Change in faith compared with age 16			
	More faith %	Less faith %	No change %	Number of interviews
All respondents	54	16	30	(1,042)
Attended religious services in past month				
Yes	63	10	27	(639)
No	38	26	36	(403)
Religious activism index				
Member of church	62	10	28	(630)
More active	72	7	21	(316)
No change	49	10	41	(107)
Less active	53	16	31	(207)
Non-member	43	24	33	(314)

When asked directly if their faith had changed significantly, those who attend religious services monthly are more likely than non-attendees to respond affirmatively (see Table 42). However, whether or not one is a member of a church is not related to giving this response. Those who see themselves as being more active in their church now than in the past are, not surprisingly, more likely than others to report a significant change in faith.

TABLE 42

	Experience a change in faith		
	Yes %	No %	Number of interviews
All respondents	71	29	(1,042)
Attended religious services in past month			
Yes	75	25	(639)
No	65	35	(403)
Religious Activism index			
Member of church	71	29	(630)
More active	84	16	(316)
No change	46	54	(107)
Less active	65	35	(207)
Non-member	70	30	(314)

Religious activism is also associated with having thought more about developing one's faith and related issues, such as one's relation to God, living a worthwhile life, and meaning in life (see Table 43). In specific:

--A majority of members of a church or religious group report they give a lot of thought to each--significantly more than among non-members.

--Those who report they are more active in their church or religious group than they were in the past are more likely than others to give a lot of thought to their relation to God, the basic meaning and value of their life, and developing their faith.

TABLE 43

	Living a worthwhile life %	Relation to God %	Meaning and value of life %	Developing one's faith %	Number of interviews
All respondents	67	59	58	47	(1,042)
Church member	73	71	62	60	(630)
More active	78	78	68	70	(316)
No change	73	65	52	51	(107)
Less active	65	63	59	48	(207)
Non-member	57	44	52	31	(314)

Finally, with respect to activities with a religious orientation, there is a relationship between one's position on the change in faith index and participation. Those classified as having "more" faith are more likely than others to participate in religious activities. Adults with "less" faith, for two of the three religious participation measures, are less likely than the "unchanged" group to be involved in religiously oriented activities, e.g., a religious class or study group and attendance at religious services.

Those for whom faith has changed significantly also are more likely than others to participate in a religious class or study group, attend religious services, or to have read a book about finding meaning in life.

The clear conclusion from these results is, as hypothesized, that faith development is positively associated with involvement in organized religion.

Hypothesis Five: *FAITH DEVELOPMENT is positively related to one's involvement in social issues and concerns.*

There is partial support for this hypothesis in the data. Taking the change in faith index, the following may be noted:

--Adults with "more" faith than at age 16 are more likely to report volunteering time to help the needy.

--Those who indicate some change since age 16, regardless of the direction of change, are more likely than those who see themselves at the same point now as at age 16 to report involvement in political or community action projects.

--Discussion of political or social issues, or the study of social problems, however, are not related to a change in one's faith.

With respect to the direct, self-reported measure of change, it may be noted that the only statistically significant difference, on a social or political measure, between the "changed" and "unchanged" groups is with respect to studying a major social problem. Those who report a significant change in faith are more likely than those who have not had such an experience to report studying social problems.

TABLE 44

	Volunteered time to needy	Involved in political or community action projects	Discussed political issues or social problems	Studied major social problems	Number of interviews
	%	%	%	%	
All respondents	51	32	83	41	(1,042)
Change of faith index compared at 16					
More	57	35	84	43	(562)
Less	48	35	84	44	(174)
No change	42	25	82	37	(306)
Experienced change of faith					
Yes	51	33	85	44	(759)
No	52	29	78	35	(283)

Hypothesis Six: *FAITH DEVELOPMENT involves a struggle leading to both cognitive and affective change.*

This hypothesis is the most difficult to test within the context of the quantitative survey conducted. However, measures of adults' perceptions of their experience of change in faith shed some light on the hypothesis.

Adults who reported a significant change in faith were asked to describe the change along a number of dimensions. Asked whether they would characterize their faith as a result of the change as "totally" different or "a little" different, opinion is about evenly split: About half (45%) report their faith is "totally" different and half (49%) report their faith is "a little" different. Thus, it would appear that for a little less than half of those experiencing a change, the change is perceived as a relatively major one.

Furthermore, most adults who experience a change in faith describe their faith as a result as stronger and more meaningful. Regardless of whether one sees the change as leading to a "totally" different faith or a faith which is only "a little" different, there is widespread agreement, by over eight in 10, that one's faith has become stronger or more meaningful as a result.

TABLE 45

As a result of change, faith is...	All who experienced a change in faith	Result of change: Totally different faith	Result of change: A little different faith
	%	%	%
Stronger	82	84	82
Weaker	15	14	16
No opinion	3	2	2
Total	100%	100%	100%
More meaningful	81	85	84
Less meaningful	13	14	14
No opinion	6	1	2
Total	100%	100%	100%
Number of interviews	(759)	(345)	(369)

With regard to the element of "struggle" involved in faith development, adults reporting a significant change in faith were also asked whether this change came about as a result of a lot of thought or as a result of a strong emotional experience. In addition, they were asked to characterize their lives at the time as essentially "stable" or "turbulent".

Adults are again about evenly divided between those who report that the change came about as a result of a lot of thought and discussion (46%) and those who report it was a result of a strong emotional experience (49%). Whether the change is seen as leading to a "totally" different faith or not is unrelated to adults' perception of the situation as either a thoughtful one or an emotional one.

With regard to whether the time of change was largely "normal" or not, about six in 10 (59%) report that the time was essentially a "normal" one, while about four in 10 (40%) characterize it as "turbulent" or "chaotic". Furthermore, those who report their faith as "totally" different are more likely than those who see it as "a little" different to report that their lives were "turbulent".

TABLE 46

Change came about as a result of...	All who experienced a change in faith	Results of change: Totally different faith	Results of change: A little different faith
	%	%	%
A lot of thought and discussion	46	45	49
A strong emotional experience	49	51	46
No answer	5	4	5
Total	100%	100%	100%
Change came at a time of life which was...			
Stable or normal	59	52	65
Turbulent or chaotic	40	48	34
No opinion	1	*	1
Total	100%	100%	100%
Number of interviews	(759)	(345)	(369)

*Less than one percent.

In summary, the evidence seems, on the whole, to qualify the hypothesis rather than simply confirming or disconfirming it. Some people who undergo changes in their faith--perhaps about half--do experience struggle, turbulence, and a major upheaval. The remainder do not. As might be expected, the more serious the change is, the more likely one is to undergo struggle of some kind. But change can clearly be more gradual and come about less traumatically as well.

Hypothesis Seven: *FAITH DEVELOPMENT is positively related to one's involvement in educational experiences.*

There are several measures of formal and informal learning experiences throughout the survey. Some of them have been discussed in conjunction with earlier hypotheses.

Supportive of the above hypothesis, those who report that their faith has changed significantly are somewhat more likely than those reporting no change to:

--Be involved in a class or study group at a church or synagogue

--Have studied one or more major social problem

--Read a book dealing with finding more meaning in life.

A similar pattern of response may be observed when these activities are analyzed by the change in faith index.

More informal types of learning situations, such as reading a newspaper regularly or discussing political or social issues with friends, appear to be unrelated to faith change.

TABLE 47

Done in past two years	All respondents	Change in faith index compared with age 16			Experiencing faith change	
		More	Less	No change	Yes	No
	%	%	%	%	%	%
Read book finding more meaning in life	47	50	48	43	50	41
Participated in a class or study group	39	50	21	30	42	32
Studied major social problems	41	43	44	37	44	35
Discussed political issues or social problems	83	84	84	82	85	78
Read newspaper regularly	88	89	89	87	89	88
Number of interviews	(1,042)	(562)	(174)	(306)	(759)	(283)

Another series of questions explored religiously oriented learning experiences such as reading the Bible or other religious literature, watching religious TV, and studying the Bible or religious topics in a study group or class. Adults who report they have experienced a change in faith are more likely than others to study the Bible or be part of a study group (see Table 48). There appears to be no relationship between faith change and watching religious TV. Finally, those who have "more" faith than they did at age 16 are more likely to engage in all these activities to a greater extent than either the "unchanged" group or the "less" faith segments. (These results, of course, also lend further support to the hypothesis relating faith development to religious involvement.)

TABLE 48

	All respondents %	Experienced faith change: Yes %	Experienced faith change: No %	Change in faith index compared with age 16: More faith %	Change in faith index compared with age 16: No change %	Change in faith index compared with age 16: Less Faith %
Read the Bible or other religious books	67	69	61	78	59	47
Study the Bible or religious topics in a church class or study group	38	41	29	49	29	18
Watch religious TV	44	45	43	50	42	29
Number of interviews	(1,042)	(759)	(283)	(562)	(306)	(174)

One may also consider the relationship of length of formal education to measures of faith. Looking first at the change in faith index (see Table 49), the only notable differences among respondents with different levels of education are that adults with at least a high school education are more likely than those who have not completed high school to fall into the "less" faith category.

There is also a relationship between education and reporting a significant change in faith. Adults who have had some college education are more likely than others to report experiencing a change. Those with less than a high school education are least likely to report experiencing a change. Lastly, it would appear that the more education one has, the more open one is to a change in faith, i.e., there is a direct relationship between believing that one's faith should change and the number of years of schooling completed.

Summarizing these results, it appears that educational experiences do influence faith development--but the nature of this influence, as should be anticipated, depends heavily on the kind of educational experience. Reading books about meaning in life, studying the Bible and religious books, and participating in religious discussion groups all seem to have a positive influence on faith development. Having more formal education, in the sense of going to high school and college, apparently makes one more open to the idea of faith changing, but for the public at large it seems, if anything, to result in less faith rather than more.

TABLE 49

	College graduates %	College incomplete %	High school graduates %	Less than H.S. grads. %
Change in faith compared with age 16.				
More faith	50	56	54	54
No change	31	27	28	37
Less faith	19	17	18	9
Total	100%	100%	100%	100%
Experienced faith change				
Yes	74	75	70	65
No	26	25	30	35
Total	100%	100%	100%	100%
Believe faith should change				
Yes	74	69	65	50
No	23	29	32	44
No answer	3	2	3	6
Total	100%	100%	100%	100%
Number of interviews	(295)	(217)	(397)	(128)

TECHNICAL APPENDIX

Composition of the Sample

	All Adults %
Sex	
Male	48.0
Female	52.0
	100.0
Race	
White	86.6
Non-white	13.4
	100.0
Age of Respondent	
18 to 30 years	27.3
30 to 39 years	22.6
40 to 49 years	13.4
50 or older	36.1
Undesignated	0.6
	100.0
Education of Respondent	
College graduate	21.7
College incomplete	19.2
High school graduate	40.1
Less than high school	18.7
Undesignated	0.3
	100.0
Annual Household Income	
$40,000 and Over	16.0
$30,000 to $39,999	13.0
$20,000 to $29,999	18.0
$10,000 to $19,999	23.4
Under $10,000	14.9
Undesignated	14.7
	100.0
City Size	
Central City	28.8
Urban	25.1
Rural	46.1
	100.0
Region	
East	25.7
Midwest	25.6
South	29.5
West	19.2
	100.0
Religious Preference	
Protestant	55.8
Catholic	25.3
Jewish	2.7
Other	7.5
Non/no answer	8.7
	100.0

Telephone Sample Design

The Gallup Organization's national telephone sample is derived from the national probability sample of locations drawn for its for its personal interview surveys.

Briefly, the population was arrayed by city size, and by states and regions. From this ordering a sample of locations was drawn, with the probability of selection proportional to the population size of the locations. For personal interview surveys the procedure first selects a civil division such as a city, town or township, then selects a small part of that division, such as a block, a block cluster, or a small area segment. In the course of regular personal interview surveys within these small areas, telephone numbers are obtained from each household in which an interview takes place.

The telephone numbers so obtained form the basis for generation of samples of telephone numbers. In effect, each such telephone number selects an exchange and a bank of 100 numbers. This procedure provides a national sample of telephone exchanges, with representation proportional to the incidence of residential listings by exchanges. The sample of exchanges is up-to-date in terms of working banks of numbers, both listed and unlisted. Since the exchanges are selected from locations stratified by region, city size, and urbanization, the net effect is similar stratification of telephone exchanges.

Numbers for the telephone samples are generated in the following manner from each exchange and bank of numbers selected:

1. Assume that one of the telephone numbers obtained during a personal interview survey has a suffix 4731. This number defines a bank of 100 numbers from 4700 to 4799.

2. For a typical telephone survey four consecutive numbers, say 4732, 4733, 4734 and 4735, are treated as a block and assigned to an interviewer. (These generated numbers may include unlisted numbers, not found in telephone directories.)

3. Starting with the first number (4732), the interviewer works through the four numbers, attempting to complete an interview. In an interview cannot be obtained from this block, an additional block is assigned.

4. The phone numbers obtained in personal interview surveys are augmented, when necessary, by numbers drawn from telephone directories. When such augmentation is required, numbers are drawn randomly, subject to the requirement that they be operative in the same locality as the personal interview survey.

Within each household contacted by telephone, an interview is sought with the youngest man 18 years or older who is at home. If no man is at home, an interview is sought with the oldest woman at home. In addition, a sex quota

is assigned for sub-areas. This method of respondent selection within households produces an age distribution by men and women that closely approximates the age distribution of the total population.

As many as three attempts, if necessary, are made to reach respondents at each telephone number falling into the sample. These calls are made at different times of day and on different days of the week to maximize the chances of reaching households in the sample.

Interviewing is conducted on weekends or weekday evenings, times when adults are most likely to be at home.

The pre-stratification is routinely supplemented by fitting each obtained sample to the latest Census Bureau estimates of the regional distribution of telephone households. Minor adjustments are also made by weighing for educational attainment and age, using Census estimates.

The Design of the Sample*

The Gallup Organization, Inc. maintains a national probability sample of interviewing areas which was drawn in the following manner:

1. The United States was divided into seven size-of-community strata: Central cities of population 1,000,000 and over, 250,000 to 999,999, and 50,000 to 249,999; the urbanized areas of all these central cities as a single stratum; cities of 2,500 to 49,000; rural villages, and rural open country areas.

2. Within each of these strata, the population was further stratified by seven regions: New England, Middle Atlantic, East Central, West Central, South, Mountain, and Pacific Coast.

3. Within each size of community-regional stratum, the population was arrayed in geographic order and zoned into equal groups of sampling units.

4. From this array of data, in each zone pairs of localities were selected with probability of selection proportional to size of the population producing two replicated samples of localities. Selecting localities with probability proportional to size, a method repeated at subsequent stages, among other things contributes much of the advantage of stratification by population size of the area sampling units and the gain in sampling efficiency of a variable sampling ratio by size of unit.

---

*This is the sample design for Trends, the personal interview omnibus survey of The Gallup Organization, Inc. For independent custom surveys either this sample or a multi call probability sample can be provided.

5. Within cities so selected for which population data are reported by sub-divisions such as Census Tracts, such sub-divisions are drawn with probability of selection proportional to size of population.

6. For cities,minor civil divisions, and rural areas selected for which population data are not reported by Census Tracts, other small, definable geographic areas are drawn, with probability of selection proportional to size where available data permit; otherwise with equal probability.

7. Within each sub-division for which block statistics are available, a block is drawn with probability of selection proportional to number of dwelling units. Blocks with too few dwelling units, including blocks with no dwelling units, are combined with adjacent blocks in the Census listing until the minimum number of dwelling units required is included.

8. In sub-divisions, such as Census enumeration districts, in cities and towns for which block statistics are not available, blocks are drawn at random, that is, with equal probability.

9. In sub-divisions with minor civil divisions which are rural or open in character, segments approximately equal in size of population are delineated and drawn with equal probability.

10. In each cluster of blocks and each segment so selected, a randomly selected starting point is designated on the interviewer's map of the area. Starting at this point, interviewers are required to follow a given direction in the selection of households, taking households in sequence, until their assigned number of interviews has been completed.

11. Within each occupied dwelling unit or household reached, the interviewer asks to speak to the youngest man 18 or older at home or, if no man is home, the oldest woman 18 or older. This method for selection within the household has been developed empirically to produce an age distribution of the population. It increases the probability of selecting younger men who are at home, who tend to be under-represented if given an equal chance of being drawn from among those at home. The method of selection among those at home within the household is not strictly at random, but it is systematic and objective.

12. Interviewing is conducted at times when adults, in general, are most likely to be at home, which means on weekends or, if on weekdays, after 4:00 p.m. for women and after 6:00 p.m. for men.

13. Allowance for persons not at home is made by a "times-at-home" weighting procedure* rather than by "call-backs". This procedure is one standard method

*Politz, A. and Simmons, W., "An Attempt to Get the 'Not at Homes' into the Sample Without Callbacks," Journal of the American Statistical Association, Vol. 44 (March, 1949), 9-31.

for reducing the sample bias that would otherwise result from under-representation in the sample of persons who are difficult to find at home.

14. The pre-stratification by regions is routinely supplemented by fitting each obtained sample to the latest available Census Bureau estimates of the regional distribution of the population. Also, minor adjustments of the sample are made by educational attainment (by men and women separately), based on the annual estimates of the Census Bureau derived from their Current Population Survey.

15. The sampling procedure described is designed to produce an approximation of the adult civilian population, 18 years of age and older, living in the United States, except for those persons in institutions such as prisons or hospitals.

Sampling Tolerances

The following tables may be used in estimating the sampling error of any percentage in this report. The computed allowances have taken into account the effect of the sample design upon sampling error. They may be interpreted as indicating the range (plus or minus the figure shown) within which the results of repeated samplings in the same time period could be expected to vary, 95 percent of the time, assuming the same sampling procedure, the same interviewers, and the same questionnaire.

The first table shows how much allowance should be made for the sampling error of a percentage:

Recommended Allowance For Sampling Error of a Percentage

	In Percentage Points (at 95 in 100 confidence level)*				
	Sample Size				
	1000	600	400	200	100
Percentages near 10	2	3	4	5	7
Percentages near 20	3	4	5	7	9
Percentages near 30	4	4	6	8	10
Percentages near 40	4	5	6	8	11
Percentages near 50	4	5	6	8	11
Percentages near 60	4	5	6	8	11
Percentages near 70	4	4	6	8	10
Percentages near 80	3	4	5	7	9
Percentages near 90	2	3	4	5	7

*The chances are 95 in 100 that the sampling error is not larger than the figures shown.

The table would be used in the following manner: Let us say a reported percentage is 33 for a group which includes 400 respondents. Then we go to row "percentages near 30" in the table and go to the column headed "400." The number at this point

is 6, which means that the 33 percent obtained in the sample is subject to a sampling error of plus or minus 6 points. Another way of saying it is that very probably (95 chances out of 100) the average of repeated samplings would be somewhere between 27 and 39, with the most likely figure the 33 obtained.

In comparing survey results in two samples such as, for example, men and women, the question arises as to how large must a difference between them be before one can be reasonably sure that it reflects a real difference. In the table below, the number of points which must be allowed for in such comparisons is indicated.

Two tables are provided. One is for percentages near 20 or 80; the other for percentages near 50. For percentages in between, the error to be allowed for is between those shown in the two tables:

Recommended Allowance for Sampling Error of the Difference

In Percentage Points (at 95 in 100 confidence level)*

TABLE A	Percentages near 20 or percentages near 80			
Size of Sample	600	400	200	100
600	6	7		
400	7	8		
200	8	9	10	
100	10	11	12	14

TABLE B	Percentages near 50			
Size of Sample	600	400	200	100
600	8	9		
400	8	10		
200	11	11	13	
100	13	14	16	18

Here is an example of how the tables would be used: Let us say that 60 percent of men respond a certain way and 40 percent of women respond that way also, for a difference of 20 percentage points between them. Can we say with any assurance that the 20-point difference reflects a real difference between men and women on the question? The sample contains 449 men and 556 women.

Since the percentages are near 50, we consult Table B and since the two samples are about 400 persons each, we look for the number in the column headed "400" which is also in the row designated "400." We find the number 10 here. This means

*The chances are 95 in 100 that the sampling error is not larger than the figures shown.

that the allowance for error should be 10 points, and that in concluding that the percentage among men is somewhere between 10 and 30 points higher than the percentage among women, we should be wrong only about 5 percent of the time. In other words, we can conclude with considerable confidence that a difference exists in the direction observed and that it amounts to at least 10 percentage points.

If, in another case, men's responses amount to 22 percent, say, and women's 24 percent, we consult Table A because these percentages are near 20. We look in the column headed "400" and see that the number is 8. Obviously, then, the 2 point difference is inconclusive.

THE QUESTIONNAIRE

On another topic . . .

(START WITH X'D ITEM AND ASK ABOUT EACH)

401. During the past two years, have you done any of the following? (READ)

Yes	No	
1[ ]	[ ]	Volunteered time to help poor or needy people.
2[ ]	[ ]	Regularly read a newspaper.
3[ ]	[ ]	Discussed political issues or social problems with friends.
4[ ]	[ ]	Participated in a class or study group, in a church or synagogue.
5[ ]	[ ]	Studied, either individually or with others, one or more major social problems, such as peace, racism, sexism, etc.
6[ ]	[ ]	Read a book dealing with finding more meaning in life.
7[ ]	[ ]	Attended religious services at least once a month.
8[ ]	[ ]	Served on a church or synagogue board or committee.
9[ ]	[ ]	Been involved in political or community social action projects.

402. I am going to read you two statements. Please tell me which one best describes your own opinion.

1[ ] A person's faith <u>should not</u> change throughout life because it is the foundation for living

Or

2[ ] A person's faith <u>should</u> change throughout life just as one's body and mind change.

403. During your lifetime, have you ever: (READ LIST FOR Q. 403, BEGINNING WITH X'D ITEM).

FOR EACH "YES" IN 403, ASK 404 AND 405.

404. Please tell me whether the experience affected your thoughts about the meaning and purpose of life a great deal, some, or not at all. (IF RESPONDENT HAD EXPERIENCE MORE THAN ONCE, ASK ABOUT MOST MEMORABLE OR SIGNIFICANT EXPERIENCE).

405. How old were you when this happened? (BEST ESTIMATE ACCEPTABLE)

READ . . .	Q. 403 Yes	Q. 403 No	Q. 404 Great Deal	Q. 404 Some	Q. 404 Not At All	Q. 404 Don't Know/ No Answer	Q. 405 Age
a. Received a promotion or honor at work?	1[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
b. Had a baby (as father or mother)?	2[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
c. Had a divorce?	3[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
d. Experienced the death of a loved one?	4[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
e. Been lonely for a long period of time?	5[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
f. Had a "born again" experience?	6[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
g. Been seriously worried about your health?	7[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
h. Been out of work for a long period of time?	8[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
i. Considered an abortion for yourself or someone close to you?	9[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
j. Made the conscious decision to leave a church or religious group?	0[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____
k. Received counseling for emotional difficulty?	x[ ]	[ ]	1[ ]	2[ ]	3[ ]	y[ ]	____

ASK EVERYONE:

406. When you are faced with a problem or crisis, like those in the previous question, to which of the following kinds of support would you likely turn for help? (READ STARTING WITH X'D ITEM)

Yes	No	
1[ ]	[ ]	Share it with family.
2[ ]	[ ]	Share it with close friends.
3[ ]	[ ]	Discuss it with a class or a group in your church or synagogue.
4[ ]	[ ]	Work it through on your own.
5[ ]	[ ]	Read the Bible or other inspirational literature.
6[ ]	[ ]	Seek help from a religious counselor.
7[ ]	[ ]	Seek other professional counseling.
8[ ]	[ ]	Seek help from a support group.
9[ ]	[ ]	Pray about it.

407. How much have you thought about each of the following during the past two years: a lot, a fair amount, only a little, or not at all? (READ LIST. BEGIN WITH X'ED ITEM.)

		A Lot	A Fair Amount	Only A Little	Not At All	Don't Know/ No Answer
A.	Your relation to God.	1[ ]	2[ ]	3[ ]	4[ ]	y[ ]
B.	Living a worthwhile life.	1[ ]	2[ ]	3[ ]	4[ ]	y[ ]
C.	Developing your faith.	1[ ]	2[ ]	3[ ]	4[ ]	y[ ]
D.	The basic meaning and value of your life.	1[ ]	2[ ]	3[ ]	4[ ]	y[ ]

408a. Which one of the following four statements comes closest to your own view of "faith"? (READ BEGINNING WITH X'D ITEM. READ ALL STATEMENTS BEFORE ACCEPTING RESPONSE.)

	408a.	408b.
1[ ]	A set of beliefs	1[ ]
2[ ]	Membership in a church or synagogue	2[ ]
3[ ]	Finding meaning in life	3[ ]
4[ ]	A relationship with God	4[ ]

(DO NOT READ)
x[ ] The idea of faith is not meaningful to me (VOLUNTEERED)

IT IS IMPORTANT THAT WE GET ONE ANSWER FOR THIS QUESTION. IF RESPONDENT INSISTS ON CHOOSING MORE THAN ONE ANSWER, ASK Q. 408b:

408b. You chose (READ ITEMS CHECKED IN Q. 408a). Which one of these comes closest to your ow view? (RECORD UNDER 408b ABOVE)

409. Imagine a five-point scale, where "1" is a person you would describe as having little or no faith, and five is a person with a great deal of faith. Where would you place yourself on this scale? You may choose any number from 1 to 5.

Little Or No Faith 1 2 3 4 5 Great Deal Of Faith

410. Using the same five-point scale, where would you place yourself at about the age of 16?

Little Or No Faith 1 2 3 4 5 Great Deal Of Faith

411. How important is religion in your life--would you say: not important, fairly unimportant, fairly important, or very important?

1[ ] Not important

2[ ] Fairly unimportant

3[ ] Fairly important or

4[ ] Very important

412. How important to you is the belief that your life is meaningful or has a purpose? (READ)

1[ ] Not important?

2[ ] Fairly unimportant?

3[ ] Fairly important? or

4[ ] Very important?

413. Would you say your experience with religion during your lifetime has been (READ)

1[ ]Very positive?

2[ ]Somewhat positive?

3[ ]Neither positive nor negative?

4[ ]Somewhat negative?

5[ ]Very negative?

414. I am going to read you some statements. For each I would like you to tell me how much you agree or disagree with the statement using a five point scale. If "5" on the scale means you strongly agree and "1" means you strongly disagree where would you place yourself, remember you may use any number from 1 to 5. (BEGIN WITH X'D ITEM) READ ALL STATEMENTS

		Strongly Disagree				Strongly Agree
a.	I feel close to God when I participate in a service of worship.	1	2	3	4	5
b.	I sometimes wonder about the existence of God.	1	2	3	4	5
c.	God punishes bad people.	1	2	3	4	5
d.	The human mind can never fully understand God.	1	2	3	4	5
e.	God is the name we have given to the intelligence of the universe.	1	2	3	4	5
f.	You have to go to church or practice religious ritual if you expect God to do anything for you.	1	2	3	4	5
g.	People should just believe in God and not argue about religion.	1	2	3	4	5
h.	God reveals himself through a variety of religious beliefs and traditions.	1	2	3	4	5

415. Now, which of these two statements best describes your own opinion? (READ)

1[ ]A person's faith is usually strengthened by questioning early beliefs.

Or

2[ ]A person's faith is usually weakened by questioning early beliefs.

416. In terms of your own definition of "faith", would you say your faith changed significantly . . . (MULTIPLE ANSWERS ACCEPTED)

		Yes
a.	In the past 5 years?	1[ ]
b.	In the past 6-10 years?	2[ ]
c.	In the past 10-20 years?	3[ ]
e.	More than 20 years ago?	4[ ]
x.	Or Never? - GO TO Q421-NEXT PAGE	x[ ]

417. About how old were you when your faith changed significantly? (BEST ESTIMATE, IF MORE THAN ONE ANSWER ABOVE ACCEPT MULTIPLE ANSWERS HERE)

_____ _____ _____

418. Which of these words or phrases best describes your faith as a result of the change? IS IT . . . RECORD RESPONSE FOR EACH PAIR OF PHRASES

a.	1[ ]Stronger?	Or	2[ ]Weaker?
b.	1[ ]Less Meaningful?	Or	2[ ]More Meaningful?
c.	1[ ]Totally Different?	Or	2[ ]A Little Different?

419. Would you describe the change mostly as . . . (READ)

1[ ]Coming about as a result of a lot of thought and discussion about faith?

Or

2[ ]Coming about as a result of a strong emotional experience?

420. Would you say the change? (CHOOSE ONE)

1[ ]Came at a time when your life was essentially "stable" or "normal"?

2[ ]Or, came at a time when your life was "turbulent" or "chaotic"?

ASK EVERYONE:

421.What is your religious preference? (READ)

1[ ]Roman Catholic - GO TO Q. 423

2[ ]Protestant

3[ ]Jewish

4[ ]Orthodox

5[ ]Evangelical

6[ ]Humanist

7[ ]Mormon - GO TO Q. 423

8[ ]Other (SPECIFY)_____

9[ ]None - GO TO Q. 425 (NEXT PAGE)

422.Within your general religious preference, do you have a specific preference (denomination, etc)? If so, what is it?

_____

423.Are you a member of or actively related to a church, synagogue, or other organization of your religious preference?

1[ ]Yes

2[ ]No

424.Do you consider yourself more active or less active now than you were 10 years ago?

1[ ]More

2[ ]Less

3[ ]No Change/Neither (VOLUNTEERED)

ASK EVERYONE:

425. What sort of things, if any, do you do to nourish or strengthen your faith or sense of meaning in life? (START WITH X'D ITEM)

Yes	No	
1[ ]	[ ]	Pray or meditate alone
2[ ]	[ ]	Attend religious services
3[ ]	[ ]	Study the Bible or religious topics in a church class or study group
4[ ]	[ ]	Discuss personal problems with a pastor or other religious counselor
5[ ]	[ ]	Watch religious TV
6[ ]	[ ]	Read the Bible or other religious books
7[ ]	[ ]	Participate in a prayer group
8[ ]	[ ]	Deal with personal problems on your own.

PART III

Module 2 (Revised)

FAITH DEVELOPMENT

IN THE

ADULT LIFE CYCLE

Module 2

Revised

Prepared for:

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of the

United States of Canada

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PREFACE

> Faith means to believe in spite of the evidence and then watch the evidence change. (Jim Wallis)

This research report is about people -- ordinary and extraordinary, caring and being cared for, accepting and questioning the world around them. They were found in cities and rural settings, across the U.S. and Canada. Some are highly educated and others have less than a high school degree. Represented are all adult groups of men and women who are married, divorced, single, celibate and gay. Many are active members of a church or synagogue and others have left the church because it has not met their needs.

They do not come from a scientific sample, but that is not to say that you would not recognize them in your own circle of acquaintances and friends. What makes their stories often sound unusual or dramatic or poignant is the quality of disclosure. Given the chance to reflect on one's life journey, including the pains as well as the pleasures, these people allowed themselves to be known by another adult in ways that one seldom does, except with an intimate other.

You may ask, why was this? Was it the type of interview questions? The rapport established by interviewers? The opportunity that people sensed to "unload" with a stranger? Yes, to all of the above, but also something else. There is a readiness and almost a yearning to be known from the depths of one's spiritual being.

Let's look at ourselves. How often have we had an opportunity in the recent past to be in the company of a good listener who asks us to talk about important moments in our lives -- painful as well as joyful? How often have we been asked to think about times in our lives which marked an ending or a beginning or a new meaning and direction to life? With our sample, most people were eager to engage in such reflections. They were willing to think about the resources which were helpful, share the insights that were gained, see the threads of meaning that were pulled together from these experiences. Many respondents traveled beyond the interview questions, charting moments of transcendence and discussing what it means to be spiritual. Through all the telling, there emerged a dominant theme of strength which comes from faith -- a faith which the Hebrews were told not to abandon. The assurance of things hoped for, the conviction of things not seen.

This project, like others that have a life span of several years, has had its own developmental leaps, crisis and plateaus. And, like individuals experiencing change, we feel very fortunate to have had faithful friends and supporters who have provided insights, critique and encouragement when it was most needed.

Acknowledging all who have helped us would fill several pages. At the least, the following deserve special recognition: the Project Steering Committee, chaired by Neil Parent; the Project Research

Committee, chaired by Gene Scapanski, the LCA Faith Development Interest Group; staff from the Center for Faith Development, especially James Fowler and David Jarvis. Plaudits for the time and commitment of the Module 2 Interview Team, including: Vasiliki Eckley, Leland Elhard, Leola Furman, Sr. Anne Lonergan, Stuart McLean, Sam Mackintosh, Harold Park, Helen Percy, William Phillips, Hank Simmons.

A special thanks to Gwen Hawley for her conscientious and competent work on the Eriksonian analysis and the team of graduate students she trained and supervised including: Gretchen Allen, Kevin Frederick, Christine Gapes, David Hindman, Kathryn Johnson, Molly Manning, Mary Ruth Marshall, Anne Morgan, Burns Nesbitt, Anabel Proffitt, Rosetta Saurs, Sue Taylor, Carolyn Whitaker.

For the patience, hard work and continuous encouragement from David Jarvis and Vasiliki Eckley who joined me in scoring the transcripts in faith development dimensions. Many thanks also to my LCA Office of the Bishop colleagues, Barbara Bernstengel, Theola Lohr and Roberta Schott who helped me conduct the Gallup survey with the Module 2 sample. To Barbara and Theola I add the names of Rita Krieger, Connie Davis and Dorothy Oscar who typed the transcripts involving long hours of listening to conversations. For Theola and Dorothy's word processing skills in typing various drafts of this report, I am deeply indebted. Colleagues Donna Jones and Steve Hart worked dilligently under a time crunch to process the Gallup data and complete the statistical analysis of Module 2 data.

To all who have given of themselves in order to keep this effort alive and growing, especially the Steering Committee members and William Phillips and Hank Simmons, I am forever grateful. Last, but never least, I salute Kenneth Stokes for getting me involved in this Project and keeping me, and others, going by his constant vigilence and fortitude in nurturing the Project throughout its stages of development.

Connie Leean

BACKGROUND: BEFORE THE BEGINNING

Decisions from 1981 Symposium

Before one can start on a research enterprise, there are many prerequisite tasks to accomplish. The primary task is to construct a research design which will produce the data one needs to effectively address research questions and hypotheses. There was a great deal of learning to be digested from the 1981 Symposium on Faith Development in the Adult Life Cycle at St. Thomas College in St. Paul, MN. This event initiated the project by bringing together for the first time leaders in the fields of adult education, moral development, faith development, religious education, and developmental psychology, each engaging the other and over 300 participants in exploring the links between bodies of knowledge focused on life cycle and faith interactions. The results of this stimulating event led to rethinking many of the proposed 21 hypotheses statements and deciding how to conduct the research.

One decision was that there would be two approaches to research. Calling one approach Module 1, this involved a scientific sampling of the population through a telephone survey (conducted by Gallup Research Association). The second approach, called Module 2 involved the selection of a small sample of people for indepth interviewing about life cycle and faith interactions. It was expected that these two diverse methodologies would provide a complementary and dialogical relationship for understanding the findings.

Early in 1982, we were asked by the Project's Steering Committee to design and direct the Module 2 phase of the research. This began several months of preparatory reading, and many discussions and meetings with Ken Stokes, the project's director, the interfaith Steering Committee and several consultants. Fowler's Stages of Faith had just been published, establishing the foundation for research in faith development.

Definitions and Hypotheses Statements

Some months later, a Research Advisory Committee for this project was formed and its major task was to affirm the research direction and clarify basic definitions and hypotheses. Responding to their recommendations, the Steering Committee affirmed the following perspectives and directed that Module 1 and Module 2 be grounded in them.

> **FAITH DEVELOPMENT: The dynamics by which a person finds and makes meaning of life's significant questions and issues, adheres to this meaning, and acts it out in his or her life span.**

FAITH: The finding and making meaning of life's significant questions and issues, adhering to this meaning, and acting it out.

ADULT LIFE CYCLE: The changing patterns of physical, psychological, and social changes which occur in adulthood from the transition out of adolescence through midlife and older adulthood to death.

It is clear from the language in these definitions that faith is being defined not as an entity like a belief system, but as a process, a relationship and congruence between meaning and action. Informing these definitions was Fowler's construct of "faithing", or the action side of belief, as one lives faithfully in response to a central source of meaning.

Distilling the central concepts from the original 21 hypotheses, the Research Advisory Committee also recommended to the Steering Committee that seven hypotheses be affirmed. These hypotheses and the research questions they provoke are presented in Figure 1:

(FIGURE 1 GOES HERE)

Theoretical Framework

These definitions and hypotheses were placed into a theoretical framework which had been emerging over months of thinking and investigation. Kegan's The Evolving Self (1982) helped to give shape to this framework. According to Kegan, there are two separate "Big Ideas" which inform the study of a human being's personality development and behavior. The first major perspective is that human organisms try to see the meaning of things by nature of being human. He calls this idea **constructivism**. Meaning-making or constructing reality resides within each person. The existential-phenomenological tradition has its roots in this basic understanding of humans.

The second perspective is that human beings and other living organisms move through life according to regular and known principles of stability and change. The key metaphor for this idea is **developmentalism**. Darwin, Piaget, Skinner are some of the scientists from different fields of inquiry who have contributed to understanding the developmental sequences of living organisms. In the study of human behavior, one can study individuals and groups of individuals in different age clusters and observe how these principles of stability and change affect people's growth and development.

These two basic ideas are not opposites, but rather form a complementary relationship. Describing how each perspective directs one's attention, Kegan writes:

Figure 1

	HYPOTHESES	RESEARCH QUESTIONS
Hypothesis One:	The dynamics of FAITH DEVELOPMENT are different for men and women.	Are there significantly different patterns of human development between men and women? If so, which differences are primarily related with faith development? Do men and women progress differently through stages and/or expressions of faith?
Hypothesis Two:	FAITH DEVELOPMENT does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the ADULT LIFE CYLCE.	Does one's age or the particular life phase and its related life tasks affect the development or growth of one's faith? Is there any life phase that is particularly challenging in one's faith development?
Hypothesis Three:	There is a relationship between periods of transition, change and crisis in one's life and his or her FAITH DEVELOPMENT.	Do times of disequilibrium and transition necessarily stimulte faith development? Do some crises seem to exert more influence than others on a person's faith growth?
Hypothesis Four:	FAITH DEVELOPMENT is positively related to one's involvement in organized religion.	Is the development of one's faith primarily personal or is one's participation in a religious community a significant factor in stimulating growth of one's faith?
Hypothesis Five:	FAITH DEVELOPMENT is positively related to one's involvement in social issues and concerns.	Do people who are actively engaged in issues and concerns affecting the well being of others tend to have higher faith stage scores than those who are not involved?
Hypothesis Six:	FAITH DEVELOPMENT involves struggle leading to both cognitive and affective change.	Is the cognitive development evident in developmental changes (including faith development) balanced by changes in attitudes, values and feelings in the affective domain?
Hypothesis Seven:	Faith development is positively related to one's involvement in educational experiences.	To what extent is learning a faith-transforming event? What learning forms and contexts have the most significant impact on faith development?

> As the idea of construction directs us to the activity that underlies and generates the form or thingness of a phenomena, so the idea of development directs us to the origins and processes by which the form came to be and by which it will pass to a new form.[1]

To illustrate, we examine the responses of a 30 year old married woman who discloses that she often has uncontrollable phobias which give her a sense of being out of control. "Liza" is told by a group of Christian women friends that if she had more faith, she wouldn't have this problem. Liza resists this as the only explanation for her dilemma. In fact, she seeks help from various counselors, including a specialist in hypnosis therapy. Using the perspective of constructivism, we would try to understand the dynamics of her life history, her view of self, the various tensions within her present life -- that is, we would pay attention to the content of her story which provides clues to whatever underlies the phobia.

In contrast, a developmental view could concentrate on the form or structure within her responses for indicators of where she is on some continuum which describes stages of movement toward maturity or wholeness. For instance, the skepticism she has about her friends' explanations for her phobia and her search for alternate explanations points to a stage of development which is moving away from conforming to unreflected norms to a more self-defined and individuated stage.

Module 2 research has tried to strike a balance between these two basic ideas and approaches to understanding human behavior -- each of them valid, but each with a different focus on the same material. Using constructivism, one examines the content of a person's life story for clues of their meaning-making system and with a developmental perspective, one examines the same content for clues about where this person is on a continuum of maturation in meaning-making.[2]

The structures of change and the contents of change are described by Fowler. For him, the stages of faith can be visualized in a spiral or eliptical format where certain life issues recur at each stage and must be reworked from different levels of complexity. The way that one deals with these life issues (such as intimacy, loneliness, death) depends in large part on the structuring power of the "contents" of faith. Fowler describes these contents as (1) **centers of value** that claim us, (2) **images of power** with which we align ourselves, and (3) the **master stories** that we tell ourselves and which shape our interpretation of life. Structure and content come together as one identifies the thematic and "convictional continuities" which cross through stages and transitions.

Thus, an overall goal which guided our decisions in constructing a research design was to strike a balance between development and construction, between change and continuity, between structure and content. "Balance" as it is used here means more than selecting and using different perspectives to study the same material. Research

which is informed by different strands of theory, necessitates dividing a phenomena (i.e., a person's life/faith story) into parts. Balance must also mean a faithful attempt to connect the pieces together in such a way that one reconstructs a larger and richer picture of reality than that which is indicated by the parts one has analyzed.

Origins of Interview Protocol

We first requested materials from Fowler and his Center for Faith Development at Candler School of Theology in Atlanta and proceeded to modify these for our purposes.

The Center had updated and revised the Faith Development Interview by using a life history tool called "Tapestry". Drawing on the work of Levinson, Progoff and others, this exercise helps people think about their life story in ways they probably have never done before. It helps people chart the life events they perceive as important in terms of context, significant others, authority figures, parallel societal events, and key images. (See Appendix A for chart and directions.)

The Tapestry instrument was originally designed by the Center for graduate students in theology. We modified the language in the instrument and a few of the categories to better fit a general population and determined that this tool should be used as an anchor for the whole interview process. We also decided that the protocol needed to elicit and probe, in as natural a way as possible, a person's life history and its faith dimensions.

A few additional questions were added to the Faith Development questions to encourage respondents to offer their own interpretations of their life journeys, such as (a) naming their life chapters, (b) naming patterns in dream images and religious expressions, (c) naming their recurring or unifying "threads of life", (d) projecting what might be their next major life change. We also added a series of questions to explore early memories of childhood and family religious practices (called "The Ecology of Childhood Spirituality"). This was based on Edward Robinson's study of adults remembering early religious experiences which shaped their adult faith (The Original Vision). (See Appendix B for entire interview protocol.)

After several conversations with researchers who attended a scoring workshop at the Center for Faith Development we decided to look at Temperament Styles (Myers-Briggs Type Indicator), and added a shortened version of this instrument called "Natural Differences Indicator" (developed by William Yabroff, University of Santa Clara, CA).

Training of Interviewers and Sampling Procedures

After examining the backgrounds and competence of potential interviewers, 10 people were chosen from different regions of the United States and Canada. They were brought together for several days of intense training and consultation. Using the proposed interview format, they practiced interviewing each other and noting any questions or difficulties. From this experience, the interview instrument was refined, decisions made about the style and character of the interview process and interview procedures outlined.

Sampling decisions were also made during this time. It was felt that a sample of about 40 would be very adequate for the purposes of this study. Many studies involving indepth interviewing have been in this range because the quantity and quality of data gathered are sufficient for both statistical analysis and analysis of content themes.

We clarified the goal to select respondents from as broad a spectrum of society as possible. Breadth of demographics in terms of gender, age, income, ethnic and racial background, education, religious affiliation, socio-economic levels, and life style orientation were discussed and affirmed by the interview team.

Interviewers were directed to find a few people within their local area who represented a range of these demographics. Respondents could be acquaintances through work or other affiliations or they could be persons to whom interviewers were referred. Interviewers were told to describe the project in general terms and to emphasize the opportunity for telling one's life story and reflecting on what one has learned from a variety of experiences.

GATHERING THE DATA

The Interview Process

After initial contacts and schedule arrangements, interviewers sent the Tapestry instrument with instructions to the respondents (See Appendix A) encouraging them to fill this in before the interview. Meeting in a home context or work place, the interview began by discussing the content of the tapestry, thus helping the interviewer understand the flow of the person's life journey and what events should be discussed because of their centrality to the key themes in the "master story." The interview then proceeded through the modified Faith Development protocol (See Appendix B).

The Faith Development interview was conducted in a comfortable, conversational style. This was done to enhance the story telling motif as well as establish rapport between interviewer and respondent. It should be understood, however, that these were research interviews, as opposed to clinical interviews, since they were focused on a specific agenda.

Even the probes were built into the protocol so that the initial responses to questions would all be probed equally for structural data. For instance, after asking a person how he/she thinks about or remembers his/her parents, interviewers were directed to probe for "a sense of whether the respondent is able to construct the interiority of the parents and take their perspective." Another question was addressed to beliefs, values and commitments which are important in one's life. Interviewers again were asked to spend time probing how these "beliefs and values are enacted in the person's life, how strongly they were held and how they came to be held."

At the conclusion of the interview, the "Natural Differences Indicator" was filled out. Later, a follow-up mailing to those who hadn't completed this resulted in several more returns.

Length of the interviews varied from 1 1/2 to 3 1/2 hours, due to factors like whether Tapestries were completed in advance, the verbosity of respondents, and length of life histories. Some interviewers also tended to probe more than others.[3]

Interviewers filled out a response form, briefly describing the respondents' and their own reactions to the interview process. Audio tapes from the interviews were transcribed, edited and sent to various analysts for study and scoring.

In the fall of 1983 the first nine transcripts were examined for Faith Stage and life cycle material and it was determined that the pilot test of the interview protocol was quite adequate for eliciting the responses needed for analysis. After this checkpoint, and the receipt of further funds, the interview process continued.

Because of funding delays, interviewing continued over a 1 1/2 year period. This allowed for adjustments in sampling to be made in order to balance some of the demographics. Among the 41 people sampled there is a good balance between men and women and age cohorts (except the 20's and 70's+). While there were nine people with a high school degree or less, educational background was weighted toward higher degrees. A range in marital status, social class, ethnic identity and religious affiliation (including non-churched) is evident. (See Appendix C for the demographic profile.)

THE DEVELOPMENT OF ANALYSIS FRAMEWORKS

Faith Stage Framework

Building on what was said previously, faith stage development theory is primarily structural. It looks at what one does with what one experiences in life. For instance, if a person experiences a divorce and claims that the devil or some evil force was responsible for the breakup (as was true of one of our respondents), this person has construed life in a Mythic Literal form (Stage 2) where beliefs and symbols are one-dimensional and literal in meaning. Another person

with the same experience of separation and divorce may explain that the marriage failed primarily because the other person didn't understand or appreciate her enough. This may indicate a Synthetic-Conventional (Stage 3) way of constructing reality where one is able to synthesize meanings that are based largely on an intense concern for the building and maintaining of personal relationships. Still another person may describe the breakdown of a relationship in terms of establishing one's own identity — IndividuativeReflective (Stage 4) -- or as the result of many complicated factors and tensions which often elude total comprehension — a Conjunctive form (Stage 5) of meaning-making.

While these examples do not give the full flavor of Stages 2, 3, 4, and 5 in Fowler's paradigm, these different ways of approaching the same dilemma point to the structural nature of stage theory — how one's world view (shaped by centers of value, power and one's master story) affects the way life events are interpreted.

This example also illustrates a cognitive movement as one passes from concrete thinking operations to the increasing complexities of formal operations. An underlying assumption of stage theory is that as one matures chronologically, one's sense of self in relation to others (and boundaries which delimit self and others) changes in the direction of more inclusiveness of multiple meanings and identification and solidarity with all others (Universalizing Stage 6).

Let us look briefly at the six stages of faith. (For those who would like more detail, please see Fowler's Stages of Faith or Becoming Adult, Becoming Christian.)

> Pre-stage, Primal Faith: During the first two years of an infant's life, a basic foundation of trust or mistrust is established through the maternal and paternal presence or absence of care and nurturance. A person's first symbols of faith are developed in a primal sense of the goodness and badness of self and the world.

Stage 1, Intuitive-Projective Faith: The emergence of language at about two years allows the self to begin naming the world and inquire about its meaning. Thinking operations are pre-operational (Piaget) involving little awareness of cause and effect but marked by the blend of fantasy and reality. Seeing the world from an egocentric perspective, there is little ability to take the perspective of others. Because there is little sense of time and space concepts, the child experiences life moment to moment and in fragments rather than as a whole. Imagination and symbols and images can shape a sense of wonder about the world.

Stage 2, Mythic-Literal Faith: Transition into Stage 2 begins when a child starts school. A revolution in knowing and valuing occurs through concrete operational thinking. The child is now able to take

the perspective of others on matters of mutual interest and thus develops a sense of fairness based on reciprocity. An ability to tie together events and objects makes story telling a major strategy for bringing meaning to experience. Fantasy now is tied to concrete and realistic elements of story telling in which the child often places herself. Stories and symbols related to a religious tradition can have a great impact on the child at this stage.

One can find adults at this stage, as well as Stage 3. An adolescent or adult who approaches experience and ideas in concrete and literal ways without standing back to construct a sense of the personality or feelings of self or others is embedded in the literalness of this stage.

Stage 3, Synthetic-Conventional Faith: Usually observable in adolescence, this stage revolves around a cognitive movement from concrete operations to formal operations with the ability to generate abstract concepts and ideals. Pieces of ideas or experiences can be pulled together in a unity or synthesis. Developing and maintaining relationships to others is important and much more interpersonal than in Stage 2.

The stage is labeled "conventional" but this should be seen as a relative term. A person's views or attitudes are seen in light of the social context within which that person operates. Also, one's values and commitments are shaped by this social context. Authority resides outside self in others or group norms, thus one acts in accordance with these norms and expectations.

Stage 4, Individuative-Reflective Faith: Transition to Stage 4 can be dramatic. A major shift in the sense of self occurs as one moves from a self derived from one's relations to others to a self which is reflective and individuated. Such a shift is often precipitated by an encounter with persons or groups outside those which supported one in Stage 3. Often one's value system, commitments and world view shift as a result. A person's words and actions point to a critical distancing from assumed or tacitly held values or beliefs as in Stage 3.

An "executive ego" now acts to bring meaning to life in such a way that the autonomous self emerges. This means that work, career and a sense of competence are all key issues at this stage.

The faith challenge in this stage is to establish one's own sense of faith and commitments which are grounded in experience and one's reflection on the meaning of life.

Stage 5, Conjunctive Faith: Often called a "second naivete", this stage involves an integration of polarities in life and being as one reclaims and reworks one's past. Polarities of masculine and feminine, young and old, constructive and destructive, a conscious and a shadow self are some of the basic tensions that beg for attention and integration in this stage.

The clear lines of distinction and concrete boundaries in Stage 4 have become more fluid as one is faced with questions about meaning which have no simple answers. More sensitive to divergent views, cultures, value orientations, people in this stage see "the divisions of the human family vividly because it has been apprehended by the possibility (and imperative) of an inclusive community of being. But this stage remains divided. It lives and acts between an untransformed world and a transforming vision and loyalties."[4]

Stage 6, Universalizing Faith: The longing for moral and spiritual transformation of self-world in Stage 5 becomes actualized for persons in Stage 6. Paradoxes such as self vs. others are resolved as one's social perspective expands to include everyone as God's children. There is a radical living out of inclusiveness of all communities, of justice, love and compassion -- all within a vision of a transformed world.

While these represent the basic forms of faith changes, it is possible to determine whether a person is fully within a stage or in between two stages. Such a phenomena is called a **Faith Transition.** This will be discussed in the analysis section.

As stated earlier, in order to arrive at a decision on the structural whole of a person's interview, we must divide it into parts. The Faith Development Research Manual states that this process "is necessary because the meaning-constitutive structures of knowing are not directly observable, but must be deduced from the ways in which the subject 'operates' on specific content areas." There are seven "windows" with which one looks at specific content within the interviews. Called "Aspects" of faith stages, they are:

A = **Form of Logic:** characteristic patterns of mental operations.

B = **Social Perspective Taking:** the way in which a person constructs the self, others and the relationship between them.

C = **Form of Moral Judgment:** patterns of a person's thinking about issues of moral significance.

D = **Bounds of Social Awareness:** how the person views and constructs relationships to the group(s) of which he/she is a member and how wide or inclusive is the social world to which a person will respond.

E = **Locus of Authority:** how authorities are selected, how they are held in relationship to self, and whether a person responds to internal or external authority.

F = **Form of World Coherence:** how things make sense to a person, including a sense of the ultimate environment and one's world view.

G = **Symbolic Function:** how a person understands, appropriates and utilizes symbols and language in a process of meaning-making.

Responses in a transcribed interview are thus examined in light of which Aspect they reflect and then coded by that aspect within one of the six stages of faith.

Psychosocial Framework

A second major theoretical perspective chosen for analyzing the interview data is Erik Erikson's psychosocial theory. Reasons for this choice are important to understand. Primarily, the psychosocial framework with its stages of movement through psychological and social challenges provides more comparative and complementary dimensions to stages of faith then do other life cycle theories. Secondly, it was possible to build on a validated instrument which produced numerical scores and indexed profiles of psychosocial health. This made it possible to compare findings from faith stage scoring to psychosocial scoring.

Based in psychoanalytic ego psychology, Erikson moved beyond Freud by emphasizing the meaning-making function in personality development. Erikson saw this as a dynamic interaction between the person and the environment where the ego attempts to accommodate and assimilate new understandings which emerge from life events and life contexts. He set this psychosocial understanding into a stage theory, involving successive evolutions of self-other relating.

There are eight stages which a person experiences in chronological order, starting from early childhood. One's progression through these stages depends on how one has successfully negotiated the previous stages. Progress throughout these stages can be slow or accelerated, depending on the resolution of tensions from the preceeding stages.

These stages are grounded in Erikson's concept of an epigenetic principle which claims that "anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendency, until all parts have arisen to form a functioning whole."[5]

Furthermore this epigenetic movement is characterized by emerging challenges to the mind and the emotions, which can become "turning points" in one's development. These scheduled crises are experienced as tensions between two polarities. The goal isn't to eliminate the negative pole, but to have a positive ratio or balance between the two poles.

For example, one wouldn't be a healthy survivor in society if one didn't have a modicum of "mistrust." On the other hand, if one's early family context or other significant relationships lead to a high level of mistrust, the resolution of this tension could be weighted on the negative side, thus causing difficulties in moving confidently through the continuing challenges and crises in one's life.

The following describe basic attitudes of Erikson's psychosocial stages which emerge as favorable (positive) or unfavorable (negative) resolutions of conflicts.

1. Trust vs. Mistrust: An infant experiences trustworthiness and reliability engendered by a caring adult within a context of discomfort, distress and separation. A sense of hope is the result of a positive resolution of this tension.

2. Autonomy vs. Shame and Doubt: Typically, the struggle of the two to three year old, this tension involves a self-consciousness in a child who begins to differentiate self from others. However, the first bud of the autonomous self can be easily crushed by feelings of vulnerability or deficiency, especially when one is shamed or exposed by another. Doubt accompanies shame. Encouragement of a child to stand on his/her own feet nurtures a sense of will.

3. Initiative vs. Guilt: The four or five year old child now begins to progress from a sense of self, to doing or making or creating out of one's environment. But, accompanying this creative exploratory urge is the issue of guilt as the child internalizes parent's or society's taboos or judgments. Help in balancing the creative and instinctual urges with a constructive conscience leads to a sense of purpose in life.

4. Industry vs. Inferiority: Exposure to school and the development of concrete thinking operations gives rise to the channeling of energies in productive enterprises. Involving new personal skills and disciplines of group efforts, growth in this stage is challenged by feelings of inadequacy or inferiority in relationship to one's peers. If one is encouraged in skill development and leadership, a sense of competence evolves.

5. Identity vs. Identity Confusion: With the ascendance of formal operational thinking (Piaget) and its ability to construct hypothetical realities, the adolescent is also able to experience mutual interpersonal perspective-taking (Kohlberg). While one's social perspective broadens during this time, one's personal identity may become confused. A

host of competing pressures and expectations from peers, family, media and religious norms, coupled with physiological changes and sexual urges result in a very unsettling time. Establishing one's sense of identity is particularly difficult given the competing tension of a yearning to be included and a yearning to be distinct (Kegan, 1982). Social and personal conditions which allow one to build a sense of identity leads to a readiness for commitment and the virtue of fidelity (Erikson, 1964).

6. Intimacy vs. Isolation: Having a sense of one's identity in relation to others, the young adult is ready to face intimacy which risks one's self-delineation in closeness and partnership with another self. Avoidance of the risk of giving of self to another (whether as friends or sexual partners) leads to isolation and self-centeredness. Building of a mutual and interdependent relationship is the foundation of love.

7. Generativity vs. Stagnation: The challenge of middle adulthood is to begin caring for the younger generations, nurturing them and creating the resources that will enable them to become generative adults. Built into this challenge is a "belief in the species" and a commitment to the future. Adults who resist the inactivity of stagnation develop the ego strength of care.

8. Ego Integrity vs. Despair: Old age is a time when adults are confronted with the totality of their lives, their successes and failures, joys and disappointments. If one can sustain a sense of meaning and integrity to the way one's life unfolded and not be tempted to languish in despair about facing death, wisdom can be a final contribution to one's culture.

Understanding these polarity relationships and the stages of ascendence might be best done using images from the arts. Donald Capps (**Life Cycle Theory and Pastoral Care**) points to Robert Cole's use of "contrapuntal" to describe the weaving of melodies between the two poles, sometimes producing good music and other times noise.[6]

Erikson's wife, Joan, has created a tapestry where bright colored strands are interwoven with gray threads (representing the positive and negative poles). A healthy psychosocial profile would produce a weave where the bright colors dominate.[7]

MAKING SENSE OF THE DATA: ANALYSIS PROCEDURES

Faith Stage Scoring Procedures

In order to interpret interview responses in a valid and reliable way, the Center for Faith Development has constructed a manual which establishes explicit criteria for assigning stage and aspect codes to responses. This procedure does not eliminate subjective judgment, but introduces reliability and consistency to a subjective process.

After participating in one of the Center's training workshops to learn this scoring procedure, the project director then joined two others to form a team to work on the data. Meeting on two occasions with David Jarvis (a Center staff member and major author of the manual), Vasiliki Eckley (a Center Fellow and interviewer for this project) reliability measures were established on commonly scored transcripts. When we were clear about our mutual interpretation and application of criteria, we divided the transcripts between us.

Each response on a transcript that contains faith stage material is assigned a numerical code (faith stage) and a content code (aspect). (See Appendix D for a sample coding sheet.) Complete analysis produces an overall faith stage score which is the average or mean score of all the coded responses. However, an overall stage score such as 3 could include a range of scored aspects from lower or higher stages. This means, for instance, that a person's social perspective mean score might have been in a Stage 4 range and moral judgment in a Stage 2 range. Thus you would have an indication that one dimension of faith stage is "leading" (social perspective) and one is "lagging" (moral judgment). (See Appendix E for a descriptive statistics sample).

A score which gives the range or difference between these leading and lagging aspect scores is also an important statistic. If the range is high -- .5 or above score -- it usually indicates that the person is in a faith stage transition. This means that a person is between two stages, having moved beyond one stage but not yet fully involved in the dimensions of the next stage.

Three other criteria used in deciding a Transition Score are: (1) a global mean score which falls between a ___.4 to ___.7 score, (2) half a stage difference between a modal response and the mean score, (3) indicators of stagnation or movement in the interview. If these four criteria check out, the interview is scored as transition, such as 2-3, 3-4, 4-5.

Psychosocial Coding Procedures

The Project was fortunate to obtain the services of a person who has worked extensively with Erikson's theory -- Dr. Gwen Hawley, Presbyterian School of Christian Education in Richmond, Virginia. For this Module 2 analysis, she selected a team of people with backgrounds in developmental psychology and designed a training and coding procedure

for analyzing psychosocial material from the interview transcripts. The analysis team, many of them working on doctorates in related studies, were given extensive training in identifying and coding responses which related to each of Erikson's eight stages.

Hawley based this identification and coding process on the 112 item self-report inventory she had constructed and validated, called **Eriksonian Measure of Psychosocial Development** (EMPD). Using these item descriptors (based on seven subconstructs for each of the eight positive and eight negative poles) to orient coders to Eriksonian material, Hawley trained the team to look for similar indicators within the interviews. She also modeled the approach by analyzing one transcript which everyone had read. For each of the eight positive and negative poles there are seven item descriptors, using a five point scale from "very much like me" to "not at all like me," a person responds to each item. The following is an example of item descriptors for trust vs. mistrust.

STAGE 1 - TRUST	STAGE 1 - MISTRUST
Calm, relaxed, easygoing	Good things never last
Generally trust people	It's a cold, cruel world
Optimistic, hopeful	Others let me down
Good things are worth waiting for	Generally mistrust others
Generous	Pessimistic, little hope
Trustworthy; others trust me	People take advantage of me
Trust my basic instincts	On guard lest I be stung

These descriptors were used to orient the analysis team to similar Eriksonian material within the transcripts.

The analysis team worked in groups of two, reading each other's transcripts and discussing each analysis. Hawley also read each transcript, preparing an audio tape of her impressions to which the team members listened after they had completed their own analysis. Any differences in opinion were then discussed before the final reports were written.

For each transcript a descriptive analysis was written which included statements about social factors influencing resolution dynamics, judgments about the status of resolution for each bipolar attribute, and projections about future psychosocial tasks.

Summary judgments about the extent of resolution for each stage was assigned a numerical value and these were plotted on a profile chart having a scale of 0 -28. Divided into quadrants of "very high", "high", "low" and "very low", this chart provides a visual and quantitative graph indicating the degree of resolution for each polar tension.

As the potentials of this analysis became clear, it was decided that further work should be done in advancing the usefulness of this analysis tool. We assigned qualitative values to the relationships between the bipolar summary scores. These values were (from the most negative to the most positive resolution): (1) negative resolution, (2) unresolved with significant tension, (3) resolved with lingering tension, (4) ascendency stage, (5) positive resolution. We also noted which stages were not yet reached. These codes were then used in statistical correlations with other factors.

A major effort to validate the judgments from the interview analysis was also undertaken.[8]

Hawley's EMPD tool was sent to each of our respondents in order to provide self-report data and profiles to compare with interview profiles. Two-thirds of the sample responded. Correlations of mean scores from the two analysis sets were very encouraging. It is quite unusual for interview and self-report data to be highly correlated. We concluded that the correlation analysis indicates strong validity and reliability of the interview scoring for psychosocial profiles.

We then developed a summary score or index score of each person's psychosocial development which could be compared to his/her faith stage score.[9]

Psychosocial Case Study Analysis

To help clarify this process of scoring and give the reader a sense of the rich and complex life cycle material which was analyzed in this fashion, the following case study is presented of one elderly male subject.

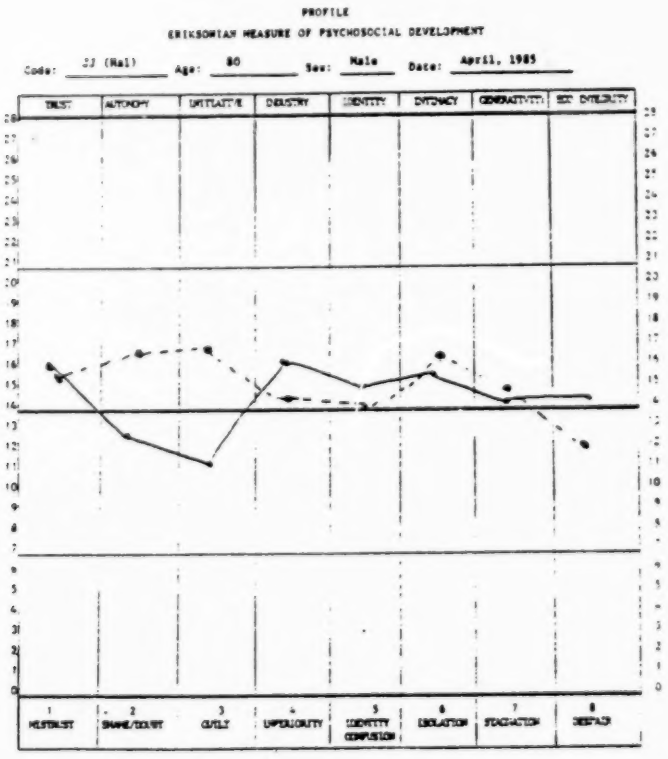
> "Hal," a white man who is 80 years old, has been widowed twice and is recently divorced from his third wife. He has had six years of schooling and has worked most of his life in farm-related jobs.
>
> Growing up sickly, Hal had a mother who also experienced chronic bad health. A pious woman, she insisted that the Bible be read at every meal and taught that there was only one correct way to understand the Bible -- literally. His father is remembered as very stern and appeared to control his children through threat and fear.
>
> In his late 20's Hal's father died and he became a "hoodlum" for a period of time, until he experienced a born again religious awakening at age 30.
>
> Making decisions with the Bible as a guide hasn't been easy for Hal who still finds the Lord's ways "mysterious." Seeing God as unpredictable, Hal is more likely to talk about God's actions in punitive and inhibiting terms rather than loving or encouraging terms.

Hal's life goal has been to bring friends and family to salvation. He attends an Assembly of God church and also Christian men's groups. Although he recalls that his faith changed when he was born again, he feels that a person's faith should not change throughout life because it is a foundation for living.

The interview was coded as largely Faith Stage 2 (Mythic-Literal), with evidence of movement toward Stage 3 (Synthetic-Conventional).

The graph in Figure 2 presents a visual representation of an Eriksonian analysis. Using the Erikson framework, most of the polar tensions were either unresolved or resolved toward the negative pole. In Figure 2, the unbroken line charts the numerical values given to the positive dualities and the broken line traces the values given to the parallel negative dualities. Again, these judgments were made by comparing interview responses to the items in the Eriksonian Measure of Psychosocial Development (EMPD) instrument.

Figure 2



Trust in God but distrust of self and others reveal this first stage to be in acute tension with no resolution. As stated by the Erikson analyst, "the failure to resolve trust-mistrust telegraphs its message of uncertainty to every succeeding stage, making Hal seek out safety, shun personal risk and project responsibility onto God."

As seen in the chart, the lines in the second stage of Autonomy vs. Shame and Doubt have crossed, indicating a resolution on the negative side of this issue. The Erikson analyst describes the major reason for this reversal: "Giving over control of his life to God seems in Hal's case to be less an act of autonomy than it is a flight from it. It is not so much a positive strategy as it is a defense against his lack of trust in himself."

Initiative vs. Guilt is another area of primary conflict with initiative low and guilt high. Feelings of guilt related to his divorce and a desire to marry again which he considers sinful have almost paralyzed him. Low initiative has been a fairly consistent pattern in Hal's life.

Hal displays a great deal of industry, mostly related to studying the Bible, getting involved in church affairs and trying to save his friends. However, inferiority is also evident, suggesting that while this stage is resolved on the positive side, there is still a great deal of energy tied up here. Hal's identity is focused on his religious identity which gives him some strength. In his late 20's he engaged in a delayed adolescent search for self through pleasure. Being unreflective about why he did this, he can only see himself now in contrast to those "hoodlum" times.

Some identity clarification likely resulted from some counseling he received during his second marriage. Feeling he had grown through the struggles of his divorce, he places that growth in the same context from which his other meanings are drawn: "It helps to grow up in the Lord." As the chart indicates, identity is slightly resolved on the positive side but characterized by lingering tension.

Throughout the interview there are many indications of Hal's sense of isolation and his lack of closeness with others. When he experiences conflicts with others, he tends to "leave them alone; forget it." He also remarks that God is his only friend. Thus, this stage is resolved on the negative polarity of isolation.

In the domain of Generativity vs. Stagnation, the only evidence of care for others is a concern for their salvation. Throughout his life, Hal has been a passive, reactive person; thus this stage is also negatively resolved.

While Ego Integrity in conventional terms may not be high, it greatly outweighs despair in the terms that Hal has established. Basically for Hal, life is stable "as long as I keep my eyes on the Lord."

The salient psychosocial issues in Hal's life which are significant in his faith development begin with and revolve all his life around mistrust. Early experiences which contribute include his mother's critical illness and his own early physical weakness, coupled with his somewhat restricted mental capacities. The resulting sense of an unfriendly, magical, unpredictable, potentially disastrous universe show up in some of the adversarial, punitive images of God -- probably similar to his human father's treatment of him as a difficult youngster.

The death of Hal's father loosened the yoke, and the subsequent (delayed) adolescent experimentation ensue, culminating in an experience of salvation. The significant aspect of this and subsequent religious talk is the absence in Hal's references to any sense of grace or forgiveness, not even of repentence or mercy.

At one level this testifies to the power of shame and doubt, guilt, and inferiority in shaping a person's spirituality. The divorce later on surely reinforced all this. At another level it reveals tragic omissions in the religious education and pastoral care Hal received.

Additional Analyses

Content Analysis. In addition to the structural analysis of faith stages and the construct analysis of psychosocial stages, responses to particular questions were examined across the sample using a content analysis procedure. This involves a categorization process which emerges naturally from the data as one looks for differences and similarities in how people respond to the same questions.

We especially wanted to look at patterns in the way respondents described early family and parenting experiences, their decision-making modes, opinions about faith, perspectives of God and sin, how to resolve religious differences, what resources are used in times of crisis, conceptions of development and change, significant dreams and visions and continuities which bring meaning to one's life. Such content themes relate to how people construct their realities. These themes were correlated with other significant factors and will be discussed in following sections.

Gallup Survey. After Gallup completed its revised telephone survey in the spring of 1985, a decision was made to follow up with Module 2 respondents by using this same instrument. In this way, we would have comparable data to compare with the randomized sample from the

Module 1 study. We were able to contact and survey (using the same procedure which Gallup uses) all but four in our sample (one was deceased). The analysis pointed to some demographic and response similarities as well as differences.

To the question of whether the small Module 2 sample was in any way representative of a larger, randomly selected population, the answer is yes and no. The areas of similarity were religious affiliation, marital status, men and women balance, political orientation and almost identical responses to several questions on the telephone survey. The differences, however, suggest that Module 2 respondents are more educated, more religiously active and a questioning group of people. Some of this may be due to the fact that prior to the 20 minute phone survey, the Module 2 respondents had participated in a 2 to 3 hour reflection abut faith and life. (For a more detailed description of these comparisons, See Appendix F).

Levinson and Gender Differences. With such a rich collection of data (the average transcript length was about 35 single-spaced pages), one was tempted to use several other analytical lens to sharpen as well as broaden the focus of analysis. And in fact, several other perspectives were explored but only two additional ones were chosen for the unique contribution they would make. Levinson's Eras of the Life Cycle and developmental differences between the sexes were selected.

Because of time and financial constraints, it was only possible to apply these constructs to one quarter of the interviews. However, it was felt that this additional analysis would accomplish several things. It would test the feasibility of applying these additional frameworks to the same interview data. If these additional lenses were helpful, it would point to some promising findings and implications for more work in these areas. Thirdly, since these two perspectives were used on the same transcripts (which had also been studied with a faith stage and a psychosocial framework), it would enrich and expand an understanding of the lives of a subsample who in their fullness, might be able to "speak" back to us in fresh and engaging ways.

The frameworks of these theorists -- Levinson, Chodorow, Gilligan, and Livson -- will not be discussed in length for the purposes of this report. Their basic concepts are briefly summarized in Appendix G and when appropriate, will be integrated into further sections of this report.

SUMMARY OF MAJOR FINDINGS

> Faith is the hope, and even the knowledge, that the future will hold what you want it to. ("Bill")

Faith Perspectives

To set the stage for the hypotheses presentation, we will briefly describe how the respondents viewed faith and related concepts.

The most frequent definition of faith given in the interviews was an acceptance of God or a transcendent power. Some people used words such as "a given" "grace," "loss of doubts," "not dependent on feelings."

The next most frequent definition was a trust in God's will and care. Within this category, some expressed it as a "hope in the future," expecting prayers to be answered," "an essential goodness."

A third definition focused on human action as one "practices one's beliefs," "copes with life trials" and "receives strength not to sin."

The least mentioned definition (sometimes offered in addition to one of the above) centered on trust in oneself or the God within.

Somewhat in contrast to these spontaneous interview definitions, the same people responded in the following way to the faith definitions offered in the telephone survey.

A majority chose the statement "a relationship with God" as coming closest to their own view of faith. (People with higher educational attainment tended to say that a relationship to God is only a little significant.) One-third chose "finding meaning in life" and a sixth selected "a set of beliefs." (The latter tended <u>not</u> to be active in a church or synagogue.)

In the interview, respondents were asked to describe "mature" faith. These varied greatly. About 1/3 of those who responded said that maturity in faith meant strength of beliefs and dedication. Another 1/3 felt that it meant acting upon one's faith, especially in caring and loving responses to others. For another 1/4, mature faith meant having an inner peace, calmness and knowledge. Two people related maturity of faith to being able to bridge different cultures and/or belief systems.

Summarizing responses to several more questions about faith from the Module 2 telephone survey:

1. Almost 3/4 said that they have a great deal of faith. When asked where they were at about the age of 16, less than half claimed the same amount of faith.

2. Almost all of the respondents felt that faith is usually strengthened by questioning early beliefs. Divorced, separated or widowed individuals were more likely to feel that faith is weakened by questioning early beliefs. Also, a high percentage said that faith should change throughout life. Those with lower educational attainment were not as positive about faith changing.

3. Most people feel that their faith has changed over the years and that these changes made their faith stronger and more meaningful. There was a split opinion about whether their faith was totally different (55%) or a little different (45%). Half of the people said that the change came at a time when their lives were essentially stable or normal while the others said their lives were turbulent or chaotic. Many people indicated that the faith change was associated with a strong religious experience (59%) rather than as a result of thought and discussion. This is likely associated with the claim by 38% that they have had a "born again" experience.

4. In the past two years a majority of the respondents have thought a lot about their relation to God, living a worthwhile life and the meaning and value of life. However, the higher the educational attainment, the less importance one gave to thinking about the basic meaning and value of life. Only about a third have thought much about developing their faith.

It is clear that "faith" and faith "changing" are very viable concepts to most of these respondents, but the idea of faith "developing" has not been for most people. This is not unusual since the concept of faith development has only recently made its way into our consciousness.

It will be important to remember that in the analysis and discussion of findings, we are dealing with a definition of faith which focuses on making meaning of life's significant questions and acting upon this meaning. Using this kind of a process definition, we will be looking at the variety of ways people find meaning at different stages of their lives -- whether it is focused on acceptance of God without doubting, or trusting that one will be cared for or trying to practice one's beliefs or seeing God in self and others.

Major Findings

The broad range of findings will be presented under the seven research hypotheses, followed by additional data themes which point to other promising and potential research directions. But before

inviting you into this hypotheses discussion I will briefly offer a keyhole view of the more outstanding findings from this study, then some faith perspectives which emerged, and thirdly an overall finding of the relationship of faith development to psychosocial health.

Excerpting from the discussion of hypothesis, the following statements highlight the major findings:

1. Maturity in faith (according to stages of development) is clearly related to resolving psychosocial tensions.

2. The most frequent unresolved life issue is intimacy vs. isolation with a tendency for men to have more difficulty resolving this tension.

3. Faith stages are not related to age. Factors which play a more significant role in the development of faith are (a) having counseling, (b) developing inner strength, (c) personal exposure to broad world views and social issues, (d) a keen sensitivity to ethical issues.

4. People in the early middle-age period (35-45) were much more likely than other age cohorts to be struggling with resolutions to life-cycle tensions.

5. The most frequent life crisis mentioned was the loss of loved ones through death or desertion or divorce.

6. Men and women tend to emphasize different types of joyful life experiences. Women, more than men say life's meaning is very important to them.

7. People who have had a "negative" parent or an absent parent in their early years have a much more difficult time resolving psychosocial issues than those with supportive and nurturing parents.

8. Involvement and participation in a religious community per se is not a determining factor in one's growth in faith unless that community helps to "sponsor" or encourage one's spiritual quest.

9. Most of the sample, regardless of whether they are active members of a religious community, see themselves as more spiritual than religious.

10. Continuities in life and cycling-back processes appear to be more important realities than is "change" for most respondents.

11. Those who are divorced, separated, or widowed tend to say that faith is usually weakened by questioning early beliefs.

12. These who are active members in a church or synagogue tend to say that "a relationship to God" is their definition of faith. They also, more than others, have had positive experiences with religion and feel that religion is very important in their lives.

13. Untapped resources for faith development and spiritual growth appear to reside in one's memories of religious and spiritual experiences as a child or a teenager.

These statements capsulize some of the more significant or promising findings, but they also illustrate the wide spectrum of issues which this research surfaced. Most of these issues relate to the hypotheses and will be organized around them, hopefully adding flesh as well as structure to these statements.

Overall Finding

The major purpose of this study was to examine possible relationships between faith development and life cycle dynamics. The seven hypotheses chosen investigate seven possible relationships. In addition to these specific areas of study, we attempted to obtain an overall reading of this relationship.

As outlined in the methodology section, we were able to construct an index of psychosocial well being based on the work done by Hawley's analysis team. Each of our 41 respondents had a profile chart which graphed where they were in resolving Erikson's eight bipolar attributes of psychosocial health. Summary mean scores for each respondent were placed within a five level framework indicating the degree of stage resolution: very high, high, medium, low and very low. Movement from low to high indicates increasing degrees of healthy stage resolution.

Correlating these index scores with the faith stages revealed a very strong relationship between the two. That is, the higher a person is on one measure, the higher he/she is on the other measure. Thus, we can say that as one works on and achieves a positive balance between the two polarities (i.e., more trust than mistrust), one's faith deepens and matures. (The relationship may be vice versa also. This study did not examine which of these two dimensions is dependent and which is independent.)

This finding suggests faith development can be furthered by enabling people to come to terms with unresolved or negatively resolved life cycle tensions.

HYPOTHESIS DISCUSSION

Hypothesis #1: The dynamics of Faith Development are different for men and women.

Examining faith-stage scores and dynamics, there are very few patterns in this sample that indicate major differences between men and women. However, women, more than men, in this sample are likely to be at a 4-5 transition in their middle and adult years (36-55). Taking the sample as a whole, women having a 4-5 faith stage score was more than twice that of men. However, women have a harder time than men moving out of Stage 3.

A possible explanation of these findings may relate to the different developmental challenges within these stages. Stage 3, with its focus on external authority and conforming to the values and beliefs of one's chosen social group may be a harder one for women to disengage from because of socialization patterns and role expectations regarding authority issues for women.

Another explanation may be that women have a much more challenging individuation task (Stage 4) than men because of complexities of balancing caring and nurturing with self-growth and career pursuits.

The more dramatic difference between women and men at the 4-5 transition are intriguing. Of course, a much larger sample would verify whether this is a reliable pattern. If it is, one would want to examine why it is easier for women more than men to move from Stage 4 with its highly individual and ideological orientation to Stage 5, where one opens up to divergent views and the need to integrate opposites.

One clue in this examination may be that Stage 5 "dialectical knowing" involves searching for a balance of feminine/masculine and conscious/ unconsciousness dimensions of self which may be of more interest to women than men. Kegan (1982) observes that women tend to be more oriented to inclusion (Faith Stage 5) while men are drawn toward differentiation and distinctness (Stage 4).

Looking at the specific dimensions within a faith stage, women tend to have an edge on men in depth and scope of symbolic functioning and social perspective taking, but are slightly behind in moral judgment (which was the most prevalent "lagging" aspect for both women and men.)

Turning to life cycle dimensions, the loss of a spouse or love relationship (either through divorce or death or desertion) was experienced by 40% in our sample (10 women and 6 men). This life crisis seems to affect men and women similarly. That is, there is much agony, some questioning of reasons and meaning, then

adjusting and, in many cases, finding a new freedom and independence. Some have been drawn closer to God and faith and others have questioned their faith and others have had no religious faith to use as a resource.

The most striking difference between men and women who have experienced these losses is that the men have an average of almost three times as many unresolved or negatively resolved Erikson polarities as do the women. The most frequent of these problematic tensions across both men and women is trust vs. mistrust, identity vs. identity confusion and intimacy vs. isolation.

While these unresolved life cycle issues can be related to many factors in a person's history, it is clear from the Erikson analysis that the loss of a central love relationship is a key factor in psychosocial health. Both men and women who have lost loved ones experienced difficulties in reaching a healthy balance of tension in the trust, identity and intimacy arenas.

One question which elicited rich affective data asked people to relate experiences of joy or breakthrough. Men and women tended to emphasize different types of experiences. For instance, women mentioned more frequently than men times of acceptance by others and personal insights from self-reflection. Men, on the other hand, tended more than women to talk about times when they felt God's presence during religious events. Both men and women pointed to honors or achievements in work as significant.

The most significant difference between women and men in the Module 2 telephone survey was that women more than men say life's meaning is very important to them. There was no difference in their answers to how important religion was in their life. Also, there is a tendency for men more than women to say that "living a worthwhile life" is less important. Women tend to be more negative about doubting the existence of God. To a much greater degree than men, women are more active in their church or synagogue than 10 years ago. Men tend to say that this level of activity hasn't changed.

The gender analysis which was applied to a quarter of the sample provides another perspective on the development of men and women. Outlined in Appendix G, several theories were used for this analysis such as psycho-analytic, moral developmental, psycho-physical. In their own unique way of examining phenomena, these lens can provide a corrective vision on the data before us. Addressing how personality defines itself through role identification, ego boundaries and motivations, these analytical perspectives (except for Gilligan's moral development) frame content issues of development rather than structural issues.

A few cases may be illustrative. "Bill," a frustrated actor who at 30 is still working on identity formation, is pursuing acting against his father's wishes for him to become a doctor. According to several gender perspectives, he has a mixture of male and female patterns.

Using Livson's perspective, he reveals a traditional male orientation which is goal and achievement oriented. Having a plan for achieving his goal and paying his bills are signs to Bill that he is traditional, like his father.

However, from an Erikson perspective there is more of a female pattern with both industry and intimacy shaping his identity whereas the typical male gains his identity from his occupation. In relationships, Bill is caught up easily in serious attachments where he loses his concentration on career and is "thrown for a loop" when the relationship doesn't work out.

Chodorow who emphasizes identity formation, would say that he wants his father's approval but is close to his mother who has a nursing career.

Gilligan's moral development theory would place him at her Level 1 which is caring for self or "individual survival". Using Gilligan's distinction between the male and female orientation of moral decision-making, Bill has both a relational orientation (more female), as well as a Kolhberg Stage 4 which is oriented to authority, rules and social order (a male orientation).

In sum, this respondent is non-traditional in his psychosocial development having both masculine and feminine identity-shaping patterns. (He scores 3-4 transition in faith development and is in the lowest quadrant of psychosocial health index.)

"Alice", a 56 year old who has remarried after being widowed, is working on generativity issues. She presently is pursing a master's degree in psychology. She seems to gain her identity from her work, a male pattern, although she is married and has a family. Pursuing a career which is dominated by relational processes, (though not verbal about feelings in the interview) her development appears non-traditional but defies a clear categorization.

According to Gilligan, Alice displays a Level 2 concern for sacrificing one's desires for the sake of being "good", but also a Level 3 sense of balance of selfishness and selflessness. It may be that these conflicting signs point to unresolved tension in identity formation, a result of being thrust unprepared into independence at the unexpected death of her first husband. (She is scored at a Faith Stage 4 and has a high resolution of life cycle polarities on the Erikson index.)

These two brief vignettes of gender analysis illustrate how men and women may travel "non-traditional" paths in ego and moral development. Focusing on these gender frameworks can shed light on why one person may have particular problems moving through a life stage, while another person in that same generation not experience the same embeddedness. What seems especially helpful is looking for traditional and non-traditional patterns in the way identity is formed for both men and women.

Summary: **Faith stage analysis points to some possible differences between men and women with the ease and frequency of transition from one stage to another. Women appear to have a more difficult time than men moving from Stage 3 to 4, but an easier time with the 4-5 transition.**

For women, significant joyful experiences emphasize acceptance by others and personal insights whereas men focus on events which assure them of God's presence. Women more than men are more concerned about life's meaning and the importance of not doubting God's existence.

Gender analysis of how women and men develop role identification, ego boundaries and moral perspectives adds a fruitful dimension to faith stage and life cycle analysis. In our contemporary culture the opportunities for both men and women to pursue and experience non-traditional routes in identity formation may have a significant impact on faith and life interactions.

Hypothesis #2: **Faith Development does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods in the adult life cycle.**

In the telephone survey the Module 2 respondents who indicated a faith change claimed that it occurred most often in the early adult years (25 -35). Keeping in mind this is a self-report of a remembered change (rather than a faith stage analysis), this finding is not surprising. The young adult is "Entering The Adult World" (Levinson) and establishing an identity separate from parents. It's often an unsettling time with pressures and expectations to be gainfully employed as well as find a suitable mate. Rather than a time of questioning (more typical to the late teens and early twenties), this challenging period which launches the young adult into the world is more a time for seeking answers and a sense of stability. Gaining strength from a faith commitment is one way to better cope with this time of uncertainty.

From the analysis of life cycle dynamics, it becomes evident that the next chronological period, the early middle age from 36 to 45, is a time full of challenges to growth. In fact, from the Eriksonian analysis, the ages of 36-45 (Levinson's "Early Settling Down" period) had the most unresolved or negatively resolved life issues with almost twice as many as the 25-35 age cohort and three times the 46-55 age cohort (which seems to be the least troublesome period). This settling down period is an important time for working through tensions of polarities, some which have remained unresolved for decades, such as trust vs. mistrust, autonomy vs. shame and initiative vs. guilt. It is also a time to work on intimacy issues (which will be discussed later).

Early middle age (more than early adult years) with its unresolved and unfinished life tensions may be the most critical time for faith development. People may not report this as a time of faith challenge or change (as is indicated by our research). This may be because belief issues, often associated with faith and related to the security needs of the young adult are likely replaced by meaning issues for the middle age adult, but not as quickly associated with faith. Since our research shows the close relationship between life cycle struggles and growth in faith (as a source of meaning-making), this middle aged period of significant psychosocial tensions should be a focal point for faith development work.

While the early middle adult years may be the most challenging for faith and psychosocial well being, it is clear that age or chronological periods per se are not associated with faith stages. That is, within the younger generations of late 20's to late 30's there are faith stages such as 4 and 4-5 which match people in their 50's and 60's. Statistical correlations confirmed this non-relationship.

Reasons for this lack of congruence between age and maturation of faith have to be somewhat speculative at this point. The first possibility is that our sample does not reflect a true relationship that may be found in a general population. More research of this kind would be helpful to establish some normative expectations.

A second possibility is that we are not dealing with the phenomena of chronology but with culture. Similarities may be evident across different age cohorts because all generations are exposed to and experiencing the same socio-cultural forces and changes which shape one's goals, values, life styles, life philosophies.

For instance, in our contemporary society it is much more acceptable to be concerned about self-growth and well being than in generations past. One senses this changing norm in the stories of life and faith from our sample. "Kathy" was a devout Catholic woman, mother and wife, accepting authority as residing

totally in the church until Vatican II came into existence. Facing a health problem in the late 60's, which could be corrected by birth control pills, and after seeking counsel from others, she opted for the pill against her perception of the church's teachings. Asked how this affected her sense of authority, Kathy replies:

> I was going within myself I guess after that, and looking toward within for my authority more...I can look within myself for authority and make many, many mistakes, but I'm never put down because of that...So I think that since that time, many of the decisions I have made have not been in agreement with the authority of the church or the priest, but so often I would say, "O.K., you're overstacked, but you're O.K.!"

Kathy describes faith as an awareness that everything that happens is an opportunity for growth. Her trials have been many, including epilepsy, a troubled child, an unemployed husband, cancer and a son who has impregnated his girlfriend. She is 54 at the time of the interview and is clearly experiencing individuation, (Faith Stage 4). At the time of her crisis of authority when she was entering 40 years of age, she was likely moving from Stage 3 into a transition period. In some ways, 40 may be considered beyond the time one would typically more through a 3-4 transition. But Kathy only started questioning authority (a sign of 3-4 shift) when restrictions were removed with Vatican II pronouncements. Thus the cultural mileau, rather than age, set the stage for her growth.

Another woman, Karen, a single woman of 32, is scored at Stage 4. She also has been affected by the changing church (in her case, Lutheran) and the changing mores in society. Karen's growing edge is her sense of personal identity and competence. As she turned 30, she took on a leadership role in her religious community, a diverse and energetic inner city church. In more recent years the church (national as well as local) has opened up to giving women more leadership responsibilities. Being the church's president has given Karen the opportunity to explore and express new depths in her character and abilities.

> I feel like in the past few years I've kind of rediscovered myself. I think it's been a very good, very strong period for me. And being elected president of Reformation was very important to me...because it was a place where I could exercise what I think are good administrative and enlivening -- or whatever -- abilities.

Karen feels that "we are called upon to be responsible in the way we live and we're also called upon to do something at whatever level to make other people's lives better." This sense of responsibility to others and a "a deepening awareness of my

relationship to God" has contributed to Karen's growth in faith which coincides with her leadership experience in the church. More will be said about the implications of church leadership for faith development.

Summary: **Age or chronological periods of the life cycle are not associated with faith stages. However, the early middle adult period appears to be the most challenging time for resolving life cycle tensions and thus faith development. It may be that maturation in the meaning-making processes of faith is more associated with socio-cultural forces to which a person is exposed rather than chronology of time.**

Hypothesis #3: **There is a relationship between periods of transition, change, and crisis in one's life and his/her faith development.**

From content analysis as well as the Erikson and Fowler analysis of this same material, it appears that **maturity of faith (according to faith development criteria) does not necessarily correlate with life transitions, change, crisis.** That is, people who have suffered the death of a loved one, a divorce, a serious illness are distributed throughout the faith stage scores. What appears more telling is what people across the life cycle have learned as a result of these upsetting times. If they are told by significant others or their religious counselors that they shouldn't doubt or have fears or think negative thoughts during these trying times (as was the case with Liza and several in our sample) their faith tends to become stagnant rather than alive and growing.

Several respondents connected change to crisis. A comment such as "I don't think that I've had enough crisis in my life that has changed me immeasurably as far as my faith is concerned" is illustrative. (This was from a 77 year old woman who was scored at Stage 4.)

The descriptions of crisis times conveyed a commonly held belief that without the challenge of unexpected difficulties, one doesn't change. "I know for me, at least in my life, I've rarely grown without a significant amount of pain." ("Jill", age 33).

Another woman (age 44, scored as 4-5 transition) differentiated between "growth" and "change." For her, change "is becoming different; converted in some way." Growth to her is not as dramatic. "I mean there may be elaborations and there may be some off shoots, but the center is the same. I think people grow rather than change."

The majority of respondents in the interview process haven't felt their faith has changed significantly, claiming they have maintained strong values, beliefs and traditions from their

upbringing. As "Professor Paul" declared, "The springboard from which you come has something to do with the ultimate distance, no matter how hard you work." However, some of these same people qualified their answers by saying that while their faith has perhaps not changed, their early beliefs have evolved into conscious qualities and values which now guide their lives.

These qualifying remarks may explain the discrepancy between the Module 2 interview and telephone responses on faith change. About 3/4 of the sample claimed in the telephone survey that their faith has changed over the years. Keeping in mind the remarks about beliefs evolving, some of the respondents in the telephone survey may have equated these changes with faith changes.

From the Module 2 telephone survey the life events which had the most impact on people were: (a) having a baby (especially for women), (b) having a divorce, (c) losing a loved one, (d) being lonely for a long period of time, (e) having a born again experience and (f) receiving counseling.

Four fifths of the Module 2 sample (as well as in the Module 1 sample) had experienced the death of a loved one; thus it is clear that this major life crisis provides a unique context and challenge for faith development.

A thread running through the life histories is that tragedies can result in perceptions that one's faith is either strengthened or diminished. For those whose questions about "why" are not answered or satisfied, it appears that faith is not growing. "James", a 42 year old man who recently remarried after a divorce is an example of this. A serious illness which threatened his career and his recent divorce have been difficult crises but they also appear to have stimulated a more reflective self. Looking back, James realizes his faith had been very blind and unquestioning. But as a result of his traumas, he has questioned more deeply the meaning of life and death and finds "the lack of an answer perplexing, whereas as a child I didn't."

His personal history indicates that James hadn't searched for identity during his adolesence, nor had he challenged the status quo in any way. His father, who was his hero, died when he was 15 and still remains an important figure in James' middle years, suggesting that he hasn't come to terms with his grief and loss. James indicates that during his father's illness, he (James) did have some difficult theological questions regarding suffering and death but they were not satisfactorily answered.

James (who was scored as just entering Stage 4) gives us a portrait of a man who has many unresolved tensions and questions (the first four psychosocial stages are unresolved or negatively resolved), but a man who is slowly moving toward a sense of self and clarity about his responsibilities for others. He is at a

precarious stage of development. As he describes it, "I think this is a very pivotal time in my life and I don't think it has much to do with age. It's just a time when I'm at that stage where I am going to go forward or backward."

We found that most people had a general sense of where they were in their development. "I have been in a stage for a particular length of time and I think there is a change coming" ("James", age 42). When given the opportunity to say whether they were in a transition or on a plateau and what they felt their next change would be, most had ready answers. This suggests that people intuit their natural process of unfolding and perhaps even have a sense of what would complete or fulfill their becoming (the philosophical concept of **entelechy**).

"Marie" who is a widow in her late 60's has also experienced the loss of loved ones, including the death of a son and a sister in a car accident and more recently the death of her husband. Growing up and in her younger adult years, her faith in God was characterized by the same unquestioning trust which she brought to the rest of life. She prayed regularly, trusted God to provide what she needed and saw life as positive and hopeful. Now, after deaths and other sorrows (including being asked to leave the church choir because her solo voice would not blend), her faith is less trusting and secure. She asks questions of God even though her minister told her not to.

Marie is particularly concerned abut whether she will see her loved ones again. When asked where her faith is after the death of her husband of 44 years, she says,

> "Well, sometimes I wonder. I hate to tell you that, but sometimes I wonder. I don't feel that it's as strong. I pray that I can regain some of the faith I did have, but it's really hard to be alone... maybe everything is just colored a little darker. But I do know I believe in God. I know that I believe that Christ died and he paid for all of our sins. All we have to do is believe...All we have to do is have faith..."

Marie is scored at a 3-4 transition with a faith that seems tied up in "being a good person" rather than working with who she is and her negative feelings. If she were supported in this reflective process, her earlier uncomplicated trust in God might not be regained, but her faith in a God who brings meaning to suffering might deepen and her sense of self in society might be broadened.

Comparing faith stages with how well one has resolved life issues, it is clear that those with a more reflective faith (4-5 or 5) have less unresolved issues (and no negatively resolved issues). This indicates that these people have been able to come to terms with life's challenges in such a way that psychological

as well as spiritual growth have resulted. Resources that are significant in this transformation of negative energy to the positive are (1) mentors who are at a more mature stage, (2) opportunities for self-reflection and analysis, (3) a world view which spans different cultures and value systems.

Summary: **Growth in faith does not necessarily correlate with life transitions, crisis or change. More important is how people deal with such disequilibrium. Support for reflecting and learning from these events, to work through negative feelings, doubts or changes in perspectives seems to be critical. The common experience of the death of a loved one is an important occasion for reflection and learning.**

Hypothesis #4: Faith development is positively related to one's involvement in organized religion.

Looking at the Module 2 telephone data first, religion is very important to 65% of the sample but what ranks higher in importance is that one's life is meaningful or has a purpose (78%). Women, more than men, make this claim. The experience of religion has been a negative one for 1/6 of the sample and only a slim majority rated it as very positive. Those who claim to have had negative experiences with religion tend to have higher incomes than the others. (While this isn't examined in our research, it should be studied.)

The majority has not served recently on a church or synagogue board or committee although only 1/3 said they hadn't attended religious services in at least a month.

About 4/5 are members of a religious organization, but 1/3 said they are less active than they were 10 years ago.

Active membership in a church or synagogue correlates with:

1. high importance given to a relationship to God as definition of faith
2. saying that a set of beliefs is not a definition of faith
3. the salience of religion in their lives
4. saying that life's meaning is very important to them
5. having a positive experience with religion.

To nourish or strengthen their faith or sense of meaning in life, most respondents indicated they pray or meditate alone, read a Bible or other religious books or work out their problems on their own. A little less than a third seek nourishment from

religious TV or a prayer group. People with higher incomes tend to watch less religious TV and those who are divorced and widowed tend to watch more of this kind of TV programming. Only a third seek help from a pastor or religious counselor while almost half seek support from other professional counselors.

It is interesting to note that while half of the respondents indicated they study the Bible or religious topics in a church-study group, only a third turn to a study group to find support for personal problems or crises.

Content analysis suggests that involvement or participation per se in a religious community is not a determining factor in one's growth in faith. What seems critical is whether that religious or faith community helps to "sponsor" or encourage one's spiritual quest. It appears that with a majority of our sample, this has not been the case.

Below are some situations where a religious institution or religious training has been a factor in shaping negative attitudes toward religion:

> "Bill", (30) an aspiring actor from Lutheran Missouri Synod background, is struggling with feeling bound by conservatism from his past. (Stage 3-4 transition)
>
> "Professor Paul", (60) a Professor of Theology from fundamentalist background, has worked through much negativism from the past but still struggles with expressing intimacy and has doubts about organized religion. (Stage 4-5 transition)
>
> "Kathy", (54) a housewife with strong Roman Catholic background, became disenchanted with the church when she decided to go on the pill and now is negative about the restricted role of women in the church. (Stage 4)
>
> "Sigrid", (7,) a retired English professor, has become discouraged with her Lutheran parish and its petty fights over whether there should be another pastor for the youth. "I feel so disturbed to think that the people who have been my friends for almost a lifetime, can take this narrow, limited personal view. It's unChristian, very definitely!" (Stage 4)
>
> "Amy", (44) a Roman Catholic who belongs to AA and is a social work counselor, had early experiences with the church that were stifling and distorted because of an obsessive mother. She now says "Religion is not for me. See, I think it distracts from God, I really do. I think whether Mary ascended to heaven or was a virgin when Christ was born or

was immaculately conceived is academic. I don't think it's got anything to do with what Christianity is about." (Stage 4-5 transition)

"Bart", (49) a fisherman, recalls when his family was kicked out of the Mennonite church because his father took a war-related job to support his big family. Ever since these early formative years, this man has not ventured into a church nor read the Bible. (Stage 3)

"Mike", (30) an artist, has been on a spiritual quest all his life, including eastern religions, drugs and now the Charismatic movement. He left the Catholic church as a teenager during the Vietnam war thinking it hypocritical and felt that he was an atheist until some experiences with drugs and eastern philosophies opened his eyes. He now sees himself as "a conservative hippie" and only goes to church now for "concrete and self-serving reasons" -- i.e., fellowship and music. His struggle is that going to church "has just so many other connotations for me and it's hard to do it before integrating where I am now because of all that other stuff in the past." (Stage 4)

"Liza", (31) a Methodist housewife, recently experienced a religious conversion as she tried to come to terms with recurring phobias. She enjoys the fellowship of an intergenerational group of women who are charismatic, but almost lost her husband when she was told not to listen to his rock music or go out to bars with him. (Stage 3)

"June", (46) is divorced and runs a cattle farm on her own. After being very active, she left the Methodist church when she received negative reactions to her bringing a Muslim family to church and was told that the church didn't want to support a Buddhist refugee family because they weren't Christian. Much respected for her intelligence and success as a farmer, she travels extensively and has friends in the USSR, Israel and Turkey. She says she is not disappointed in spiritual things but in church organizations. Her farm is her "cathedral" and she feels closest to God when she talks with him and walks in the field among her cattle. (Stage 5)

"Sam", (32) is a civil servant who "came out" as a gay man while studying for the priesthood. Forced to leave his studies, he now attempts to be a bridge between the gay and straight religious communities but is the target of a lot of hostility and homophobia. "Intolerant Christians...turn me right off...This has been sort of my big religious challenge right now -- just to try to reconcile the two, I don't know if they can be reconciled, but for me the central thing of

> the whole Gospel is that Jesus said that it's the sinners, it's the outcasts who sort of automatically have God's love." (Stage 4-5 transition)

On the positive side of the coin, there were references made to supportive or sponsoring actions by church or synagogue communities. These were not as prevalent in the sample, but they do illustrate at least three different ways organized religious groups can nurture members' faith development.

First, they can provide leadership roles and opportunities for lay men and women. We've already mentioned Karen's experience of being the president of the congregation at age 30. "Frank", 60, a Native American and University professor, integrates his native religious traditions and ethnic heritage with the world of academics and Anglo-religion. Continuing his family's involvement in the Episcopal church, he now serves on a decision-making council at the national level and is proud of the fact that from his humble farming origins he is now helping to shape policy for a national church organization. (He is scored at Stage 4.)

At 71, "Sarah", a retired nurse, was recently elected to her church council which "gave me a good feeling about myself, that they felt that I was capable." In that position she claims that she's learned many things she never knew, even though she had been an active church member all her adult years. Serving as chairperson of the social ministry committee, she is now connected to social ministry agencies in the community. "This has meant a lot to me. I've been involved in not only the church but the community." When asked if this experience has affected her faith or her sense of values, she replies that she's not sure, but that she's learned a lot. She claims that these involvements have made her more concerned about non-active members on the church roll and the need to reach out for new membership. Sarah's faith development was scored at Stage 3. Her perspectives of self and others is still at a conventional level, but one hopes that with these new responsibilities, her faith will deepen and broaden as she becomes more aware of people and concerns outside the boundaries of her family and church relationships.

A second form of sponsorship which emerged from the interview material was church-related support and study groups. They take the form of spiritual retreats (Cursillos), centers for study and reflection and lay-sponsored groups which help people connect faith to life. Some examples may be illustrative.

"Sue", 41, had an unhappy marriage and began exploring a lesbian life style. She is now divorced and pursuing a new career of teaching in a nursing school. As a Jew, she was raised in a Kosher family but only started developing a relationship to God in college where her view of God became pantheistic. However, as

she works on autonomy issues, her religious observances are more by choice and more pleasurable and positive for her. She has a group with whom she enjoys celebrating Jewish holidays and now sees Judaism as a base of continuity with the past and also takes pleasure in the social aspects of it. She also is drawn to religious groups outside her Jewish faith, experiencing a Cursillo, taking a pastoral care class and participating in a "spiritual workshop" retreat at work. While her colleagues were angry that they had to go on this spiritual retreat, Sue was very excited about it. "At work everyone just go angry. So I think there's questions that I don't understand yet." (She is scored at 3-4 transition in faith development.)

We have referred to Kathy who as a devout Catholic made a hard decision to use birth control pills. She claims that she never would have made it through this trying time (and other life crisis) if she hadn't received support and counsel from a Catholic center for study and reflection.

"Matt", 61, an engineering executive living in Canada, was raised without a religious background and it wasn't until his late 30's when he had his "first Christian experience" at a religious conference when the book of Acts "came alive." He names this period from 36-43 "Maturing in Career and Christian Faith" and it involves active participation in a Bible study group which evolved into a "close-knit Christian fellowship group who could really be honest with one another which was very powerful at times." Later, after a change of jobs, he became more and more involved in a Christian group of men who examined the connections between faith and work. In more recent years, he claims to be decreasing his involvement in church responsibilities: "Though I do a lot of committee and church work, I've done a lot more for organizations that aren't within the church directly, like Young Life and Faith at Work, and I've felt that things that were happening to me and to others through me were more, maybe dramatic or more important, than had happened through the church I work with." (Matt is scored at Stage 4, moving into 4-5 transition).

A third category which emerged from this analysis of ways organized religion can sponsor faith development is "pastoral care." Clergy and lay persons can provide support and counsel at critical times in people's lives. The life histories from our sample give ample evidence of the need for professional counseling which incorporates a spiritual dimension. However, very few people in our sample who desired counseling sought this out in a religious context, unless it was in the form of sharing with close church friends. A few people talked about a pastor who came to minister to them when they were ill or a church community which rallied around them during a personal or family crisis. But what several people in our sample have sought -- structured spiritual reflection and guidance -- isn't commonly found within the domain of traditional religious communities.

Another finding may shed more light on this matter. It is clear from a content analysis of responses that more than 2/3 of our sample view themselves as more "spiritual" than religious. "Spiritual" is used as a metaphor for personalization of religion. Personal apprehensions of God or a sense of the Holy were more salient for most than were corporate expressions of creeds or rituals or dogma. Many people talked about how their faith has been strengthened through prayer or meditation, honest talks with friends, transforming moments, simple beauties in nature, certain works of art, challenging books and stirring pieces of music. Listen to some disclosures from a few people:

> "Matt" -- "If there's been no experience along this line, this will make no sense, but I guess I have felt sort of, the presence of the Spirit of Christ more in meetings that weren't within the organized church than I have in the church."
>
> "Louise", 52, a Roman Catholic Native American says, "I don't think that going to a church, a building, is really going to show that you're religious if you can pray all the time at home."
>
> "Professor Paul", who has a theology and a psychology degree, says everyone is religious by virture of the fact that everyone deals with "existential extremities of being human" such as birth and death. When he was doing graduate work in psychology, he saw many psychiatrists and other people who were more caring than Christians he knew. "That was the most stressful problem about keeping faith I ever had and I think there was some disillusionment with organized religion that took place and it's been rather permanent."
>
> "Don", 58, an Episcopal priest who is studying for his D. Min., says that the creedal church position is "only sort of a vague framework" but that God is really in all of us. "I really believe there is a lot of God in all of us and that God is the goodness and the warmth and the lovingness, the healthy judgment, the healthy critical abilities, the whole round of our faculties and that this really comes not from someone imposing it from outside but from us growing into it and developing it and making it our own inside." Furthermore, from his ministry he has observed that "a preoccupation with right and wrong weakens one's spirituality."
>
> After "Kathy" was refused absolution by her priest at confession because of her decision to use birth control pills, she began to think that she couldn't find God in church. "If I really want to communicate with my God, it's

through people and through nature and not through church — I say church-church - no I don't find it there. Definitely through people."

"Anita", 44, a Mexican-American who is gay, talks extensively about her spiritual journey which has lead her away from her traditional religious background into a new age spirituality where, during meditations and psychic teaching, she experiences Christ-consciousness and unconditional love. "It's full of forgiveness. It's full of what I think all churches are supposed to be about...Anything that teaches me that the way I'm supposed to live is a life of divine, unconditional love for all living things, that I am supposed to be so much in oneness with God that should be the primary thing in my life, I can't see anything negative in that."

"Doug", 51, a Black superintendent of schools with a long history of fighting for equality of education for minorities, attends a Baptist church where he feels supported and understood. He differentiates between being religious as "performing the rituals of the church" and "spiritual" as having a spiritual outlook and an intimate connection to God through daily "communication." His dream for the future is for better equities for all and for churches to "make a dent or a difference." He goes on to say, "We have to somehow overcome the grip religion has so that the only place of worship must not be the church and that rather than spend such a great deal of time on maintenance and upkeep of the church building, we're going to have to concentrate on whatever it is that ties for me my inner peace and whatever it is that ties for you your inner peace..."

These vignettes offer glimpses into a wide-spread phenomena which appears to traverse all religious traditions. Pastoral care which actively supports a person's spiritual quest is an important implication from this data.

Summary: People who are active in a religious community see faith in terms of personal relationship to God and feel that meaning to one's life is very important to them. More than those who are not active, these active members also have had positive experiences with religion. Involvement in a religious community *per se* is not a determining factor in one's growth in faith. What seems more critical is whether a religious community sponsors or encourages one's spiritual quest and meaning-making processes.

A plurality of people in our sample identified more with being spiritual than religious. Many also claimed that their faith is nurtured more by experiences outside that of the corporate

church/synagogue. Personal spiritual disciplines as well as exhilerating and transcendent events are common resources in people's descriptions of spiritual growth.

Hypothesis #5: Faith Development is positively related to involvement in social issues and concerns.

Through a content analysis of commitments to values or beliefs from the interview data, it is evident that those who refer to social justice, racial/ethnic inclusivity, a global perspective on responsibility and ecological concerns have higher faith stage scores than those whose commitments are in the domains of interpersonal values, self-growth values or religious and moral beliefs. What was interesting to discover was that people in Stages 4 and 5 expressed some of Stage 3 interpersonal and self-growth values, but added others in the more social, ethical and global areas. These findings together substantiate that faith development involves an expansion of concerns in the direction of inclusiveness and justice.

One of the faith stage aspects is "Bounds of Social Awareness." As one advances through the faith stages, this aspect expands from Stage 1 where a person displays little awareness of relationships outside the family to Stage 3 which is oriented to groups in which the person is immediately involved, to Stage 5 with an awareness of groups and classes other than one's own and an effort to include them in one's thinking, and Stage 6 which embraces all differences under a universal and central loyalty to Being itself.

Criteria for scoring this aspect relates directly to the relationship stated in this hypotheses. That is, as a person's story demonstrates a concern for and involvement in issues and groups outside one's socialization, the score for this aspect increases. Therefore, persons scored at Stage 4, 5, or 6 on this aspect show evidence of a social commitment beyond their family or church or friendship boundaries. In some ways, the answer to this hypothesis is self-evident. The dependent variable (involvement in social issues and concerns) is by definition and theory related to the independent variable (faith development).

From the telephone survey done with this sample, responses to whether one is involved in political or community social action projects provide additional data to what was asked in the interview. Six out of 10 said yes" (compared to 3 out of 10 in Module 1 sample). Looking closer at the percentages of the "yes" response to social involvement and faith stage scores, there is a steady progression of increased involvement as faith stage scores increase (50% in Stages 2-3 to 3; 61% in Stages 3-4 to 4; 70% in Stages 4-5 to 5).

Summary: As one's "bounds of social awareness" are stretched in the direction of more inclusiveness and diversity, one's faith matures. Involvement in political or community action projects and intimate exposure to people from other cultures provide opportunities which challenge one's embeddedness in a culture or stage.

Hypothesis #6: Faith development involves struggle leading to both cognitive and affective change.

In clarifying the intent of this hypothesis, the Project Research Committee stated:

> FAITH DEVELOPMENT includes both the rethinking and, often, restructuring of one's basic intellectual presuppositions in matters of belief, and psychological change in perspective, attitudes, and values that often cannot be expressed cognitively. This hypothesis presumes a balanced relationship between the two and seeks to explore the degree to which each is dependent upon/independent of the other in its development.

At the outset, it must be said that determining the degree of relationship between cognitive and affective phenomena is quite beyond the capabilities of Module 2. Such analysis could be done using factor analysis statistics on a large sample. Despite this limitation, there are some things we can say from our analysis which may be interesting and useful.

First, we should clarify that maturation in faith (using the project's definitions and assumptions) involves both cognitive and affective change (as would any developmental sequence). If we assume that affect is in the realm of feelings, values, attitudes and cognitive involves processes of thought, reflection, meaning-making, then we might ask can a person experience growth and development of one side of this duality and not the other? Can the affective side of one's humanness pull ahead of the cognitive, and vise versa?

For instance we can refer to a person who is a brain but a baby in expressing his/her feelings. I think it would be safe to say that we all know people who appear not to strike a balance between these two dimensions of selfhood.

Then what is the real issue here? I believe the more basic question is what does it mean for a person to have found a balancing point between feelings and intellectual processes? And does growth in "faithing" have anything to do with this? While the Module 2 study cannot say anything definitive about this, the following sections are offered as clues in search of a pattern.

Symbolic Functioning. An intriguing finding is a strong statistical relationship between Faith Stage 3 and 3-4 transition and "symbolic functioning" being a lagging aspect in these stages. A corollary is that symbolic functioning tends to be the leading aspect for those at Stage 4.

Taking some cues from the criteria in the faith development scoring manual, one can say that persons at Stage 4 and above, regardless of what age level, have consciously reflected on their life and faith and have de-mythologized concepts from early socialization that are no longer valid for them. **This process of rethinking symbols and ideas from a more conscious and experiential stance points to a telling difference between those at a conventional faith Stage 3 and those at a more reflective faith Stage 4.** Thus we can say that as one's faith matters, one appropriates symbols and images (which may or may not be orthodox) that enhance one's understanding of existential faith and life issues.

Intimacy Issues. One significant finding from the Erikson analysis is that the most frequent unresolved or negatively resolved life cycle conflict is "Intimacy vs. Isolation" with 2/3 of these falling within the 25 to 45 age range. From the Erikson analysis, it is likely that this particular psychosocial and affective tension ties up energy that could result in a major obstacle to faith development.

Kegan talks about how many adult relationships, even those which express mutual support and affection, fail to be intimate (giving oneself up to another). It is his understanding that an adult who is establishing his/her "institutional self" where the world of work is separate from the world of love is embedded in institutionality or "culture of ideology." Work settings by and large reinforce these dichotomies with only rare ones promoting personal growth beyond institutional goals and loyalties. He contends that the capacity of institutions to be intimate in supporting interindividuality and openness has been very limited but may be essential in sponsoring opportunities for people to move beyond their institutional selves (his Stage 4) to their interindividual selves (his Stage 5).

Continuities. Content analysis of responses to questions about change or development reveal that most people in our sample feel that basic values don't change as one grows and develops. One person commented, "Values haven't changed. What's changed is the broadening of our understanding of what it means to act on these values."

Some people described a cycling-back process where they rediscovered values and beliefs from early childhood which they had discarded or put on a back burner. Others talked about continuities which tied their present to their past. "Continuity is being connected to the things that have happened before and

they became incorporated into the present and then projected into the future." Another remarked, "I think all along they (values like truth) were there. I think I'm getting to a point where I can articulate them."

"Ben", 30, a regional director of Jewish youth activities for conservative synagogues, speaks about how the past is made alive through religious symbols and ritual observances which evoke "nice memories" or "continuing memories." He differentiates this kind of remembering from nostalgic memories which many people have when they recall a touching event from the past. To him, continuing memories are "a living kind of memory." "I'd like my kids and my grandchildren and maybe my great-grandchildren to have those kinds of memories too."

Might it be that a balance of affect and cognitive has something to do with continuities? **While it seems contradictory, continuity may be a result of dealing with change.** The process of rethinking one's values and commitments (stimulated by a potent image or a life crisis) contributes to more clarity about which values or beliefs or patterns of behavior need to be left behind and which need to be re-integrated and affirmed. Thus, a sense of continuity ("being connected to the things that have happened before") may emerge from such a sorting out process.

We know from Jungian and depth psychology that the middle years in a person's life are the ideal time for this kind of integration process. It may be that finishing "unfinished business" and resolving tensions in the psychological realm should be done in tandem with a similar process of spiritual re-integration. More will be said about this later.

Transcendence. Other affective material in the interviews referred to experiences of a transcendent quality in life. Content analysis resulted in several different categories of transcendence. About 35% talked about experiencing a sense of the holy or other transcendent moments when the **ordinary becomes extraordinary.** These were unexpected but moving moments when a person felt connected to a power or source beyond the self. These often occurred while one was close to nature or through experience with music and art. Both men and women had these experiences.

Beldan Lane from The Christian Century has thought much about experiences of the transcendent in the ordinary parts of life. "One begins to suspect that the contemplation of any ordinary thing, made extraordinary by attention and love, can become an occasion for glimpsing the profound."[10]

Some people (28%) related another aspect of the sense of the transcendent in life when they described a sense of **personal destiny** or self-direction that emerged in their lives -- from reflection, from miraculous occurrences, from a sense of calling.

A final category I call **visionary** or psychic. About 20% described times in their lives when they had extraordinary experiences of hearing voices, seeing visions, out-of-body feeling and pre-cognitive knowledge. Both men and women were in this group.

Buechner (1970) in The Alphabet of Grace claims that "at its heart, religion is mystical."

> Moses with his flocks in Midian, Buddha under the Bo tree, Jesus up to his knees in the waters of Jordan: each of them responds to something for which words like Shalom, oneness, God even, are only pallid, alphabetical souvenirs. "I have seen things, " Aquinas told a friend, "that make all my writings seem like straw!" Religion as institution, as ethics, as dogma, as social action -- all of this comes later and in the long run maybe counts for less. Religions start, as Frost said poems do, with a lump in the throat, to put it mildly, or with the bush going up in flames, the rain of flowers, the dove coming down out of the sky.
>
> As for the man in the street, any street, wherever his own religion is a matter of more than custom, it is likely to be because, however dimly, a doorway opened in the air once to him too, a word was spoken, and however shakily, he responded.[11]

These experiences of the transcendent in life do not appear to have any relationship to faith development per se since people describing these were distributed across the various faith stages. This data does suggest a fascinating area for more study. A few questions come to mind. Does the experience in a transcendent moment sharpen a sense of direction or purpose in one's life? Does it make a difference to faith development if a person who experiences such phenomena is encouraged to understand its meaning? What is the role and responsibility of a religious community in dealing with these matters?

In pursuing these and other questions, it would seem important to consult with people from religious traditions which encourage and support such experiences. For instance, "Frank" the Native American professor of education would have much to say about how his "vision quest" at age 16 and other subsequent visions have shaped his life and sense of purpose.

Summary: **How affective and cognitive dynamics interact and are held in balance may be a more important question than whether they change as a result of one's faith developing. The experience of change within a sense of the continuities in one's life was a common perception among our respondents. The middle years in a**

person's life may be the most fruitful period for sorting out change and continuity, not only in the psychosocial realm but also the spiritual realm.

Ability to apprehend and use symbols in meaning-making processes is associated with faith development.

Coming to terms with the life cycle tension between intimacy and isolation may have a strong bearing on faith development.

The role that moments of transcendence (from psychic to spiritual) play in faith development needs to be explored. How these unintentional, affective experiences are treated by one's cognitive sense of reality may be indicative of the scope of one's world view and one's sense of God's action in this world.

Hypothesis #7: Faith development is positively related to one's involvement in educational experiences.

The explanation of this hypothesis offered by the Project Research Committee:

> To what extent is learning a faith-transforming event? What learning forms and contexts have the most significant impact on faith development? Which forms: spontaneous, formal, relational, cooperative, etc.? Which contexts: home, work school, church, synagogue, meeting house, community, etc.?

Level of educational achievement seems to be a determining factor in faith development. People at 4-5 and 5 all have had some higher education, while those at 3-4 and lower tend to have less education (especially for the older generations). Younger people who are moving through the 3-4 transition tend to have more education than their older counterparts.

It should be understood that having more formal education doesn't result in one's faith being qualitatively better or with more quantitative substance. This would be an unfortunate interpretation of these findings and a violation of the faith development theory. The "dynamics by which a person finds and makes meaning of life's significant questions and issues..." is experienced differently during different phases in a person's life. Even if a person's faith stage score doesn't seem to match what you might expect within that generation, this is not to say that person's faith is inadequate. Some individuals in our sample who are in their later adult years with a Faith Stage 3 have a faith which is as strong and viable as anyone else.

What this finding on the relationship of education to faith stage indicates is that with more opportunities to stretch one's mind and be exposed to people and ideas often outside one's social

context, one's meaning-making process is enriched and deepened. One would hope that more of this kind of exposure and experience can happen for adults in nonformal, as well as in formal, learning contexts within one's local community and religious community.

According to the telephone survey our sample engaged in the following activities during the past two years: 3/4 have (a) volunteered time to help poor or needy people, (b) have studied a major social problem, (c) have read a book related to finding more meaning in life.

Most people regularly read a newspaper and discuss political issues or social problems with friends and 6 out of 10 get involved in political or community social action projects.

A slight majority reported they have participated recently in a class or study group in a church or synagogue. Whether this had a direct impact on them in their faith journey is not clear.

A thread running through this study is that people within the context of their religious communities have not been encouraged to examine or discuss their faith experiences. This seems strange when you consider that faith and the faith lives of its members ought to be a central concern within religious communities.

One researcher, Jean Haldane, studied the dynamics of this dilemma within an Episcopal church in Washington D.C.[12] She found that an individual's religious pilgrimage/journey is (1) perceived as a private matter, rarely shared with others, (2) peripheral to a congregation's program focus, (3) nourished by sources which are private and unknown to others, (4) dramatically shaped by crisis, and (5) fundamentally shaped by personal history.

Perhaps even more problematic, Haldane discovered that the unstated norms of this particular congregation (with a reputation of being a caring and stimulating community) mitigated against supporting people in their faith journeys. These norms are "marks of religious socialization" and include values of belonging, being active, adopting the community's language, supporting growth of the congregation and keeping quiet about religious differences.

> Somehow "religious differences" have been categorized as a subject only for rational argument, instead of a sharing of experience and insight so that the richness of the individual journey may be accessible to the church.[13]

Thus, there were no opportunities within the congregation to openly discuss faith concerns, questions, insights, stories. Haldene found that the interviewing process not only suggested that this sharing is needed, but that people had never before been asked to talk about what gives their lives meaning, purpose, direction. Our interviewing process elicited the same responses.

From Module 2 interviews, we would concur with Haldane that the socialization process within religious settings "suggests that the church is the center for Christian activity, and the source of spirituality. While this is true to a degree (more for some people than others), this assumption appears to ignore the fact that most spend their lives in the world..."[14]

A content analysis of respondent's references to learning indicates that nonformal learning is a key variable in one's personal and spiritual growth. Changes in relationships, certain books, travels and interactions with people from other cultures broaden one's perspective and one's sense of connection to others. Understanding and respecting ideas and people outside one's own mileau affects faith dimensions such as tolerance for differences, compassion and a sense of the unity of life.

It is indicative that the two people who were scored at Stage 5, Conjunctive Faith, have had significant experiences with people from Third World and other foreign cultures. "June", the divorced 46 year old farmer previously mentioned, has friends in the U.S.S.R. and Turkey and has befriended Muslims and Buddhists in this country. Responding to the thread which has run through her life, she relates that she was taught early in life to appreciate differences between people rather than similarities.

> Because, in fact, it is the differences that teach me, not the similarities. ...Different ideas, different thinking, different perceptions, different cultures, different environments, different religions, different everything...I don't learn much walking over the same familiar ground over and over and over again.

"June's" learning involves lively interactions with her foreign friends, arguing and debating, but through it all remaining open to each others' friendship. With these experiences, it isn't unusual that she responds to a question about what faith is by saying, " I think that lack of faith is fear...I think it can be fear of something or it can be fear to act or an action because of fear...For me, faith is maybe to believe in a power mightier than I am and to believe in myself."

Henri Nouwen describes people who have a deep sense of their value, their fruitfulness as persons who have conquered fear. "Sterility is one of the most obvious responses to fear. When we

feel surrounded by threats, we close ourselves off and no longer reach out to others with whom fruitful relationships might grow."[15]

The other person scored at Stage 5 is "John", who at 52 has been the leader of an ethical culture society for several years. He took this job after returning from the Peace Corps in Africa, which had a profound impact on him. He thought that leading the ethical culture society would be a continuation of his commitment to social justice, the challenge of the job was more in the area of pastoral care. His commitments to and work in social justice issues haven't changed, but he has learned about the depths of human suffering and the importance of personal and community support systems. Important metaphors for him are "connectedness" and "links in a chain" (especially between generations and people across cultures). Without any formal training, he has learned to be pastoral by being challenged to create ceremonies such as "welcoming" (similar to Baptism) and educational experiences where people share life events and help each other make meaning from these.

Other aspects of nonformal learning were in the area of counseling. It appears that people who have examined their inner lives and personal histories through counseling, especially on a one-to-one basis, have reaped benefits in spiritual areas.

Friendships are also important resources in nonformal learning. About 1/3 mentioned specific people who served as mentors to their growth and development and several others said that friendships with people who were different than they taught tolerance and appreciation of differences.

More research should be directed at exploring the differences between formal and nonformal learning of a religious or spiritual nature. What are people wanting to learn about their faith or spiritual lives? Why do people often seek contexts for this learning outside traditional religious settings? Are there connections between faith stages and certain kinds of content or processes of learning?

Summary: **Advanced educational achievement is correlated with faith stages, indicating that with more opportunities to stretch one's mind, one's meaning-making process is enriched and deepened.**

Participating in church-related study groups was experienced by a majority of people in our sample. Just as prevalent were nonformal learning examples which were largely self-directed. Resources for supporting one's faith journey and influences upon one's faith can be found outside religious communities. Unstated norms about sharing personal faith stories may be obstacles to the development of faith through educational experiences. More research needs to be focused in this area.

OTHER PROMISING FINDINGS

Being immersed in these rich stories over this past year of analysis has given rise to two additional findings. They are grounded in the personal histories of respondents, especially as they related memories from the "Ecology of Childhood Spirituality" questions. Presented as "new" findings, these are intended to stimulate discussion of implications as well as indicate fruitful areas for more research and study.

Additional Finding #1. **Faith development is enhanced by processes of coming to terms with one's relationship to parents.** Several pieces of data began to form a pattern suggesting that an important condition for maturation in psychosocial as well as faith dimensions is to deal honestly and objectively with the parenting in one's past and with one's present relationship to parents. The majority of persons in our sample talked about a mother of father who was either absent or not available to them or who was strongly controlling, manipulative or abusive. There were no differences in sex, age or educational background between this group and the others who described more positive parenting. A chi square test of the relationship between these parenting models and psychosocial health (using the index constructed for this purpose) resulted in a significant correlation. That is, the more one had a negative/absent parent, the less likely one was successfully resolving psychosocial issues and tensions.

Comparing the faith stage scores of the negative and the positive parenting groups reveals a somewhat surprising result. The negative parental group overall had higher faith stage scores (with 70% in the 4 to 5 range, compared to 59% in the positive parental group). Both groups had broad ranges in age, educational backgrounds and religious affiliation. It may be that problematic parenting helps contribute to the development of faith, especially if one is compelled to come to terms with self and relationships to others apart from (or in spite of) family history.

Placing these findings next to the overall finding that clearly relates maturity in faith to psychosocial maturation suggests there may be some kind of connection between parenting and faith development. However, when we lined up the negative and positive parenting data with their corresponding faith stage scores, we could see no obvious difference between the two groups, except that the only Faith Stage 2-3 transition scores were in the negative/absent group. It may be that the parenting dynamic relates less to an overall faith score or an overall psychosocial score and more to aspects within these determinations. And in fact, that is what is suggested by other analysis. We found a strong relationship between those whose "locus of authority" was

lagging in their faith stage score and an unresolved or negatively resolved "trust vs. mistrust" in the Erikson analysis. Also, over 2/3 of the people with the lagging locus of authority were in the negative/absent parenting group.

Likewise, a lagging "moral judgment" in the faith stage score appears to relate strongly with a problem resolving "autonomy vs. shame" in the Erikson stages. And, as similar to the above case, about 3/4 of the people with lagging moral judgment have negative/absent parenting in their background.

It seems logical that moral judgment and locus of authority would connect to early psychosocial tasks such as trust and autonomy and that the context for moving these toward positive strengths might be related to one's parenting.

Another set of findings wasn't quite so obvious, but very intriguing. There was a high correlation between "symbolic function" lagging behind other aspects in a faith stage score and having a positive parenting experience. The opposite was also true -- that those whose symbolic function was leading the faith stage aspects had negative/absent parenting. What might this suggest? Seeing this in a positive light, it could mean that a resource or strength for those people who have experienced the pain and scars of negative parenting is their ability to use symbols and language in the process of meaning-making. Because of the challenges to their identity, sense of self and well-being, these people may have developed a more keen awareness of polarities in life -- the shadow side as well as the joyful side -- which may further their growth as they attempt to balance and integrate the good with the bad.

On the negative side, it may be that one's ability to use and manipulate symbols is a smokescreen for not working through early childhood relationships with parents. One finding may suggest something along this line. Comparing the two negative and positive parenting groups as to what ascendance issue they were experiencing on the Erikson profile, we see that the most prevalent category in the "negative" parent group is identity and with the "positive" group it is generativity. This suggests that those whose early history created parental difficulties have a harder time completing their identity formation tasks than does the other group.

One pattern across all the respondents was the energy that appears tied up in dealing with one's parents -- living or dead. Several people still feel guilty about not finishing some part of their relationship with parents before they died. Others, even as adults in middle years, are still attached to parent's expectations. Some younger respondents in their 30's show signs that they haven't "left home" in any significant way. A few people have elderly parents who demand much of their time and energies which contributes to resentment and its corollary of

shame. It appears that people who remain in a stage for some time (usually in the 2-3 to 3-4 range) have not come to terms with their own faith system but are still accepting, uncritically, that which was instilled by their parents or early religious training. The implications of these findings for adult learning and pastoral counseling will be discussed in the next section.

Summary: Negative or problemmatic parenting can contribute to faith development given that the person works through the meaning of these early traumas. The most critical life cycle challenge for those who experience negative parenting is identity vs. identity confusion. All respondents were dealing in one way or another with parents and changing relationships with them.

Additional Finding #2. Faith development is enhanced by processes of coming to terms with one's early religious and spiritual experiences. As stated previously, we added a set of questions to the faith development protocol which probed memories of childhood and how one experienced religion and spirituality at an early age. Besides being fascinating, this material is rich in meaning. It allows us to get a glimpse of the contexts and experiences which contributes to a persons's religious perceptions and practices.

The majority in our sample related positive experiences associated with an organized religious community. Many, in fact, could still describe special church or synagogue events and how they felt about the ritual or celebration. Also, many claimed they attended church or Sunday School without one or both of their parents. In some cases, church may have served as a Sanctuary from a troubled family life.

Furthermore, many described events or moments when they had a spiritual or transcendent experience apart from a formal religious context -- moments when they understood what life or death was all about. Usually this happened when one was alone or out in nature. For instance, "Lois" talked about a sense of wonder and excitement and purity when she experienced God in nature. For her, this resulted in trying to be "good" -- too good for a young child who didn't know how to handle such a remarkable experience.

Several talked about the influence of others in shaping their early spirituality. "Tom" related that "as a child I was anxious to know more about God, know more about death and life. And I think I was steered in that direction by parents and pastors." "Amy" whose mentally imbalanced mother distorted much of her early religious upbringing developed a more stable relationship with a Black woman who lived and worked in their household. This woman had a gift for telling Bible stories which Amy grew to

love. Amy's aunt also introduced her to the positive side of religion by frequently stopping in a church to pray after taking Amy shopping.

In contrast to these vignettes, close to half of our sample had early experiences of religion in the negative domain. Remembering that these negative (as well as the positive) experiences are personal perceptions and constructs of reality, let's examine a few examples.

When he was quite young, "Professor Paul" enjoyed Sundays with his father who took him on nature hikes, pointing out the wonders of nature. When Paul's mother had a conversion and became fanatical about church and piety, Paul's father took out his frustrations by beating his son. The emotional scars from these early traumas have been long-lived for Paul who still struggles (after much therapy) with resolving trust and intimacy issues.

"Mike", who describes himself as a "conservative hippie", grew up in a well-to-do family with parents who were alcoholics. The father attempted to suppress Mike's will and with little to admire in this authority figure, Mike tended to project his anger and frustration on God and the church. During the Vietnam conflict when Mike was a young teenager, Mike saw the hypocrisy among the wealthy members of his church and decided that the church wasn't for him. His spiritual odyssey away from organized religion included drugs, India, astronomy, sensitivity groups and now charismatic religion. Near the end of the two hour interview, Mike disclosed, "I have a lot of, I have had and have a lot of growing up to do. And I have a faith beyond my anger that it all happened for a reason."

"Peg" was raised in a Southern Baptist family with a minister father who represented a stern authoritarian religion. She rebelled early in her teens by refusing to go to church. After leaving home for college, she set aside any religious orientation except when she associated with the Quakers regarding peace issues. In the years following her father's death, she has come to understand the need for nurturing her spirituality. At one point, she was a secretary in a Baptist church and now works in a theological school.

> I thought that the last thing on earth that would ever happen to me was that I would come 'full circle'. You know, I didn't <u>want to</u>, I didn't <u>need it</u>. To me it meant something so fiercely doctrinaire...So I couldn't come back to <u>that</u>!...To a large extent, in spite of my rebellion and this sort of thing, I've never been very far away... (from God and spirituality)

Peg is now able to say that even though she rebelled against her religious upbringing, "It sure gave me a hell of a base...I think it was pure. I think it was honest." This woman's story is a classic example of coming to terms with one's early religious upbringing

Regardless of whether one recalls positive, transcendent or negative experiences with religion, these early memories appear to shape one's sense of self and perspectives of God, faith, sin, etc. Families, schools and religious institutions socialize us into the prevailing norms of our culture or social group. Thus, in the religious sphere we learn what attitudes, values and behavior are expected of us. Coming to terms with this socialization can mean breaking out of old habits or patterns of thinking that no longer seem appropriate. It can mean re-integration of the "old" with the "new" as one comes to understand and appreciate traditions and perspectives from one's past. In some cases, as with "Mike" and "Peg" it can mean dealing honestly with a "premature closure" or an early "damning conscience" (Erikson) which caused one to foreclose on church or religion at an early age.

All in all, this study points to the need to examine more closely the role of spiritual/religious socialization and the need for re-socialization of one's spiritual/religious identity. This could involve a re-integration of one's childlike sense of wonder and wholeness or it could mean the healing of hurt and anger from residues of negative experiences. Both seem to be important resources for nurturing the faith journey.

Summary: **The task of integrating one's memories of childhood spirituality and religious upbringing with one's adult faith may be vital for faith development.**

Natural Differences Indicator

As referred to in the METHODOLOGY section, we used a modified version of Myers-Briggs Type Indicator (MBTI) with our sample. It became clear during the analysis phase that we did not have a large enough sample to do any correlational analysis with this variable. However, a comparison of our samples' profile dimensions with the general population statistics (from Keirsey and Bates, 1978), revealed that on all dimensions except the Extroverted (needing sociability) and Introverted (needing territoriality) polarities, our percentages were very similar to the distribution of these dimensions in the general population. (Extroverted in our sample was 1/3, compared to 3/4 in the general population.)

We then looked at any promising relationships and found a few interesting, but quite tentative possibilities. For instance, whereas people who were Introverted tended to be more positive to their own change, they were more likely than those who were

Extroverted to feel that people generally do not change. Also, those with an IS (Introverted, Sensory) in their profile tended to be oriented to the present in their responses to what makes their life meaningful. Those people in either a 3-4 or a 4-5 faith stage transition tended to be more Introverted than Extroverted. In Stages 3 and 4, these two dimensions were evenly distributed.

Much more can be done with this data than what we had time to do. Later, we hope to utilize this profile data in examining individual cases -- especially those in a faith stage transition. One can also use Keirsey and Bates' descriptions of personality characteristics, motivations and mid-life challenges to gain further insights into a person's natural proclivities underlying one's response to others, to perceptions and judgments in decision making.

We need to find ways to chart one's spiritual and faith journey in terms of Jung's theory of psychological types. Two resources which may be helpful are Earle C. Page's "Finding your Spiritual Path" (CAPT, Inc., Gainesville, FL) and Morton T. Kelsey's book, Christo-Pyschology (1984).

IMPLICATIONS

Being aware of the quantity and complexity of data presented at this report, we are presenting the following preliminary thoughts about implications. They should be perceived as starting points that may help stimulate continuing dialogue as well as offer some practical applications for educators, pastors, counselors and others.

Another word needs to be said about utilization of research. My mentor and colleague, Robert Stake, University of Illinois at Urbana-Champaign, has taught me that in research or evaluation, the question of generalizability is primarily to be answered by the recipients or users of research, not by the researcher. That is, you who are intimately involved in your particular contexts can say whether the data and findings from a study such as this are believable and whether they fit the people, the problems, the situations which make up your mileau.

Adult Education/Learning

1. If faith stages are not related to age and if we trust that people learn from other generations as much as they learn from their peers, this lends credibility to the concept of inter-generational learning contexts dealing with faith issues.

2. Our respondents' openness to talking about personal perceptions of faith (something which Module 1 also discovered) suggests that this is a ripe topic for adult exploration and dialogue. Particular aspects of faith ought not to be left out, such as moments of doubt, critical questioning of one's faith, obstacles to "faithing", and faith as a way of life.

3. Related to #2 is the need to probe with adults what it means to be "spiritual" and how this is similar and different from being "religious." It seems that this is a tip-of-the-iceberg phenomena. We need more study which unwraps this in terms of how religious institutions and communities should respond to the personalized expressions of spirituality, something to which more and more people seem to be drawn in our contemporary secular culture.

4. We need to recognize and give attention to the vast domain of nonformal learning, whether it is self-directed learning efforts (Tough, 1971), or learning in contexts like retreats, visits to foreign countries, church meetings and conventions. How can these experiences (many of which are not structured for learning) become better opportunities for reflection, dialogue and learning?

5. One's memories of early childhood and adolescence are not often considered by adults to be worthy topics for adult education. But if it is true that faith maturity is related to how one has dealt with one's childhood spirituality -- positive as well as negative aspects -- then it would be very important to enable adults to remember those experience from early years which have played a fundamental role in shaping one's adult faith. To bring these memories into consciousness is to relive them and to gain insights into how they have enabled or impeded living a full and abundant life of faith.

Pastoral Care

1. The taped interviews and transcripts in this sample are powerful reminders of how pain and agony are a natural part of life. When strangers are being interviewed and begin to weep during poignant moments in their life histories, one realizes how many small and large burdens people carry with them from day to day and sometimes over several decades.

   The telephone survey indicated that in both Module 1 and 2 samples people are as likely to work through crisis on their own as to share it with close friends. Most of them (60%) would likely not seek help from a religious counselor. We need to examine why this is the case.

   The data also gives strong evidence that adults, especially during their middle years have several unresolved and lingering tensions within basic psychosocial tasks (trust vs. mistrust; autonomy vs. shame; initiative vs. guilt; intimacy vs. isolation). While many adults might not recognize their pain as connected to these particular tensions, the adults we interviewed for the most part were willing to disclose painful memories. Several also indicated that they were embarrassed and confused by feelings of shame or guilt or loneliness associated with these memories. Perhaps they (and we) have been taught/socialized to think that these are inappropriate feelings for mature/religious people. Donald Capps (1983) claims that pastoral care must include issues of shame which, rather than be avoided, should be intensified with people through a process of self-disclosure. Only then, he claims, can we deal openly with the sense of isolation and guilt which accompanies shame.

2. Another challenge for pastoral care which emerges from this data is helping people deal with their changing relationships to parents. As with memories of childhood spirituality, this involves not only healing of negative scars, but also coming to terms with strong parental models. Establishing one's spirituality, individuality and personal faith apart from parental models and expectations seem to be key tasks for psychosocial and spiritual growth. This process of "leaving home" is the task of every generation. From the life histories we have studied, it

appears that this individuation process may be more difficult or prolonged for people who have come from strong, religious backgrounds. But it is also true, as in the cases of "Peg" and "Professor Paul" that when people do enter fully into this critical analysis process (usually at middle age), their religious upbringing serves as "a springboard" or "a base" from which to grow.

Outreach and Ministry to the Unchurched

1. About 1/4 of our sample could be called "unchurched," most having been brought up within a religious community, but who have left for various reasons. The Princeton Religious Research Center, directed by George Gallup, Jr., has been saying for some time that their data on the "Unchurched American" (1978 study) clearly reveals that the unchurched are believers. (For more details, see Gallup and Poling's The Search for America's Faith, 1980). This finding is substantiated through our in-depth interviews. As with the 1978 study, these unchurched men and women indicate that they pray, some read the Bible or other religious books, they believe in God and think about life's meaning and life after death. Why then do they not attend worship services or become involved in a religious community? Our data seems to suggest that a particular event (or series of events) resulting from one's interactions with a religious community turned "sour" and one simply left the fellowship. In many cases, this occurred during adolescent years where the idealism of youth was not buffered or given haven by concerned adults. Erikson's description of this as the "cruel and condemning conscience" of youth certainly explains why many young people prematurely foreclose on anything religious.

   Much study of the problems of faith development in young adults has been undertaken by The Alban Institute (Gribbon, 1977). This work reinforces a pattern we found in our study -- that churches (and perhaps parents?) have trouble recognizing that a critical and searching faith is not only natural, but should be supported and nurtured.

2. According to the Unchurched American study, (discussed by Gallup and Poling) people outside the church tend to be more accepting of changing personal ethics. In our study, this was true of several, including "Bill", "Mike", "Anita", "Sam", and "Sue". However, it is also true that in these stories there is a search for meaning, for stability, for fellowship, for aspects of community which, ideally, a religious group can best offer. Gallup and Poling state, "It is apparent in this study that churched and unchurched alike seek meaning in their lives and a clearer understanding of the values and traditions that bring sanity and stability to living. The church holds the promise of helping people to interpret life and to live better."[16]

Religious communities who are concerned about the unchurched in their midst need to seriously examine whether they present stumbling blocks to those unchurched who, with some encouragement, might return. Obstacles may be codes of conduct, judgments of unacceptable life styles, or as "Marie says, "a sour-pickle religion where everything is condemnation." Marie adds, "I don't think they gain any listeners or Christians or that the Christian faith expands at all under that type of situation."

Nurturing Religious Experience

1. If we take seriously the stories of Module 2 respondents, religious communities have a great opportunity and challenge to nurture and support the unfolding of an authentic faith among its members. Rather than be dismayed over the growing personalization of religion, religious communities ought to align themselves with people's spiritual quests and complement this "seeking" by offering an historical, theological and communal context for such explorations.

2. A significant implication of the fact that most people do not equate faith with a set of beliefs or dogma but instead see faith as relational and attitudinal opens the door for discussions of personal faith experiences. Giving guidance in relating our faith stories in light of the history of God's continuous faithfulness would enable people to link the individual to the corporate, the present to the past.

3. Another related point from this study is that faith develops in the context of questioning, especially as this is engendered by crisis or changes in one's life. If people in religious institutions took this seriously, they would see their role as enablers of this critical thinking process. In a sense, religious institutions would serve as spiritual midwives to help people move out of embeddedness in literal modes (Stage 2), conformist modes (Stage 3) or institutional/systems modes (Stage 4).

4. In addition to cognitive experiences, religious communities can offer people opportunities to develop the affective domain of religious/spiritual life. Knowing that there are differences in the way people are oriented in dealing with feelings, perceptions, senses (Myers-Briggs would be helpful here), a variety of options might be made available -- e.g., retreats and meditation, music and art expressions, internal dialogue and journaling, campouts and nature appreciation hikes, movement therapy, counseling, ritual creations and drama (the list could go on). Such activities are being offered by groups outside (or on the fringes) of traditional religious communities. Ideally, religious communities should be sponsoring these experiences since they are uniquely called to relate faith to life and to recognize and develop the gifts of the whole people of God.

Directions for More Research

Studies such as this which attempt to integrate different methodologies and perspectives are exploring new research territory and thus generate as many questions as answers. This is a positive outcome (unless one is anxious for more immediate answers) because work in these areas does need to continue. It is our hope that professionals from a variety of contexts -- parishes, church agencies, seminaries and colleges -- will further this research effort by focusing attention on a particular area of their own interest. Listed below are some potentially productive questions to pursue.

1. Why do people who experience the same crisis (i.e., divorce, death of loved one, abortion) handle it in different ways? What is the relationship of faith stage and psychosocial health to these approaches? Are there differences between men and women in the way these crises are handled?

2. Why do women, more than men, tend to have an easier time with the 4-5 faith stage transition? What support or resources might help women move from Stage 3 to Stage 4?

3. What is behind the phenomena of the relationship of "symbolic functioning" to people whose parental models have been problemmatic?

4. What are the obstacles (personal, societal, religious) to resolving the issue of "intimacy vs. isolation"? How are shame and guilt connected to this problem?

5. What are the personal, social, religious conditions which lead to a highly resolved "industry" and "generativity" in some people at the expense of resolving other psychosocial issues?

6. Is there a relationship between one's present psychosocial ascendence stage and one's motivation for learning or one's interest in certain topics and types of learning?

7. Is there a relationship between spiritual growth experiences and psychosocial health and faith development? If so, what are the attributes of spiritual growth which are the most significant in this relationship?

8. Are faith development or spiritual growth concepts effective in reaching out to unchurched (or lapsed membership) people? If so, what is the most effective use of these concepts?

9. What role might "symbolic functioning" have in enabling movement through faith transitions?

10. Is there a relationship of experiences of transcendence (visions, perspective shifts, psychic phenomena) to faith development?

11. What is the relationship of nonformal learning to faith development?

12. What relationship may there be between a Myers-Briggs Type Indicator profile and faith development?

13. Are any of the faith stage aspects (especially locus of authority, bounds of social awareness, symbolic functioning) predictive of faith stage?

14. How might ego development theory (Loevinger), intellectual and ethical theories (Perry, Kohlberg) and emerging theories of the development of the self (Kegan, Noam) contribute to clarifying the links between faith development and psychosocial health?

15. How might a concept like "entelechy" (unfolding to completion) contribute to our understanding of the potentials for growth? That is, understanding that everything in nature is unfolding to its ideal form (or purposive end) might help us see structural development in a more philosophical and theological way. In the concept of unfolding, there is a direction, as there is in stages of growth, but there is no sense of a predictable timetable or schedule to this movement. The movement might be contingent on one's early life history, on psychosocial dynamics, on images of self, on images of one's relationship with God, on psychological well being or any number of variables.

16. What may be the key in understanding an unfolding phenomena is to rely on individuals to tell us where they are in their unfolding. From our study (and others conducted by the Center for Faith Development) it is clear that people have an uncanny sense of where they are developmentally. This could suggest that there is a development of the self which is known to the self. If so, our methodologies used in studying this must bring people into partnership with researchers, establishing an I-thou relationship of interdependence and mutual trust.

17. How might a Jungian perspective of the individuation process help us understand a movement toward wholeness which pays attention to the shadow side of self and archetypal images within one's self-becoming?

18. Other philosophical and psychological constructs which deal with existential struggles, meaninglessness and a sense of the void would also be important frames of reference. Life experiences which challenge one's security, confidence,

sense of reality and faith convictions are inevitable in our contemporary age. Philosophers and psychologists who help people come to terms with the "dark night of the soul" might be invaluable resources for a vital, growing faith.

Faith is what makes our journeys through time bearable. When faith ends, the journey ends...(Buechner, 1984) [17]

NOTES

[1] Robert Kegan, The Evolving Self, Cambridge, MA: Harvard University Press, 1982, p. 13.

[2] In recent years, theorists like Fowler and Kegan have begun to bridge these two basic ideas by integrating biological, psychosocial, theological and philo-sophical constructs. Kegan talks about a third perspective called "Meaning-Constitutive-Evolutionary Activity." In essence, it is an "evolutionary conversation" between the environment and the meaning-maker. Development is viewed as evolutionary, as a function of not only where a person is on a developmental continuum, but where they are as persons in their evolution. Thus, movement toward growth and change proceeds in a dialectical fashion as forces of self-preservation and self-transformation create a tension which can open up new possibilities for knowing and being.

[3] An overall judgment about the effect of these different treatments is that the longer interviews provided more expansion of the life cycle material but this didn't appear to significantly affect the faith stage structural analysis.

[4] James Fowler, Stages of Faith, San Francisco: Harper & Row, Publishers, 1981, p. 198.

[5] Erik Erikson, Identity: Youth and Crisis, New York: W. W. Norton, 1968, p. 92.

[6] Donald Capps, Life Cycle Theory and Pastoral Care, Philadelphia: Fortress Press, 1983, p. 22.

[7] Ibid.

[8] Hawley's EMPD tool was sent to each of our respondents in order to provide self-report data and profiles to compare with interview profiles. Two-thirds of the sample responded.

Correlations of mean scores from the two analysis sets were very encouraging. On the positive scales of the two data sets, the overall correlation was .33 (sig. at .09 level). Correlation of the negative scales was .57 (sig. at .002 level). Individually, of all 16 attribute dimensions, 12 were significantly correlated. When one computes the difference scores between each pair and compares these means, the overall total mean difference correlation was .51 (sig. at .006) with 6 of the 8 pairs significantly related.

It is quite unusual for interview and self-report data to be highly correlated. We concluded that the correlation analysis indicates strong validity and reliability of the interview scoring for psychosocial profiles.

[9] The quantitative profile graphs from the sample were used and five levels merged: Very high, high, medium, low and very low. Thus, we were able to have two different developmental scores to test the relationship between life cycle tensions and faith development.

[10] Belden C. Lane, "The Ordinary as Mask of the Holy", The Christian Century, October 3, 1984, p. 899

[11] Frederick Buechner, The Alphabet of Grace, San Francisco: Harper & Row, Publishers, 1971, p. 74.

[12] Jean Haldane, Religious Pilgrimage, Alban Institute publication, 1977.

[13] Ibid., p. 14.

[14] Ibid., p. 15.

[15] Henri Nouwen, "Bearing Fruit in the Spirit," Sojourners, vol. 14, no. 7 (July, 1985), p. 27.

[16] George Gallup, Jr. and David Poling, The Search for America's Faith, Nashville: Abington Press, 1980, p. 84.

[17] Buechner, A Room Called Remember, San Francisco: Harper and Row, Publishers, 1984, p. 20.

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APPENDIX A

Instructions for Use of the Unfolding Tapestry of my Life[1]

This worksheet chart provides a way to look at the movements of your life which show the things that changed and the things that stayed the same. The following information gives (1) the explanation of the categories across the top of the sheet, and (c) directions for filling out the sheet.

As you work on the chart, you may wish to make brief notes to yourself, especially if any thoughts or insights come to you while doing this. It is not necessary to fill out the columns in great deal. Simply jot down some words that will help you recall your thoughts and memories. Later we will talk about this in more detail. If you don't know what to say in any of these columns, don't worry,—just leave it and go on.

1. Starting from the left with the column called "Calendar Years Since High School," list the calendar years in your life, starting with the year you left high school, down to the present year. You may choose to number these according to specific events in your life or simply number them in intervals of two, three, or five years. (For example, if you started with 1950, the next year may be 1953 or 1955.)

2. In the second column called "Place: Geographical and Socioeconomic", we are interested in your sense of place in several different ways. First of all, what was the physical or geographical area in which you lived at various times in your life? Then, secondly, write down what you sensed was your economic situation and social class position during these various periods.

3. The third column, "Key Relationships", refers to those relationships you've had at various points in your life which were important to you. Write down the names of people who had an influence on you — on your self-image and self-worth. This could include family members, friends, enemies, lovers or spouses, teachers, bosses. These persons may not be living now and you may not have been close to them or to have known them personally. (Like a character in a book or a movie that influenced you or a grandparent who died before you were born.) Write down who ever comes to mind.

---

[1]This instrument has been adapted from the original form developed at the Center for Faith Development, Candler School of Theology, Emory University, Atlanta, GA.

4. The fourth column "Ways Time Was Spent", is about how you spent various portions of time in your life. Some of these ways might include tasks like attending school, acquiring skills, discovering and developing talents, undertaking new responsibilities. They might also include roles or responsibilities that you took on, such as becoming a mother, becoming a manager, becoming a spiritual leader.

5. The column called "Marker/Milestone Events", asked you to record those events or times in your life which were important times for you --perhaps even turning points. These may include moves from one place to another, the death or loss of loved ones, separations or divorces, changes in your status (economic, political, social), catastrophies or emergencies, moments of grace, conversion experiences, loss of faith and major choices or decisions that you have made. Sometimes when these events occur, things are never quite the same again.

6. The sixth column, "Age by Year", simply asks you to record your age during these marker years. This provides a chronological reference point for you. Fill it with the same intervals that you used for the calendar years in the left-hand side.

7. "Events or Conditions In Society", is a column in which we ask you to register what you remember was happening in the larger world beyond your family or small circle of friends which had an impact upon you and your way of seeing and being in the world. Such events as wartime, depression, the civil rights struggle in the 60's, the assassination of a president, the Vietnam conflict, the first walk on the moon, might be such events in the outside world.

8. The eighth column, "Key Focus for You", refers to relationships or institutional commitments, or objects of worth or ideas which centered your life during a certain period of time. Put another way, we are asking you to identify what persons, things, or causes were of such importance that they tended to dominate your thoughts and actions during various times in your life.

9. The ninth column, "Authorities", asks the question, "Who or what provided you with authority at a given period in your life?" Another way to put this: to whom or to what did you look for guidance or justification for your decisions, choices, or values during a certain period in your life?

10. You'll notice that the last column is blank. We'll fill this in later.

CL:do

THE UNFOLDING TAPESTRY OF MY LIFE*

	Calendar Yrs. Since High Sch.	"Place" - Geographic & Socio-Economic	Key Relationships	Ways Time Has Been Spent	Marker/Milestone Events in One's Life	Age By Year	Events or Conditions in Society or the World	Key Focus	Authorities	

*Modified from instrument from the CENTER FOR FAITH DEVELOPMENT Candler School of Theology, Atlanta, GA)

INTERVIEW FORMAT APPENDIX B
Module 2
Faith Development in the Adult Life Cycle

Interviewer: _____

Date: _____

I. BIOGRAPHICAL DATA

Name _____

Address _____

Telephone _____

Date and Place of Birth _____

Marital Status _____

Number and Ages of Siblings _____

Number and Ages of Children (if any) _____

Occupation _____

Occupation of Parents _____

Characterization of Social Class: Family of Origin _____

Present Family/Self _____

Ethnic and Racial Identifications _____

Religious Affiliation: Family or Origin _____

Present Family/Self _____

Last Grade/Degree Completed in Schooling _____

Present Age _____

Additional Remarks from Observations:

1. How would you describe their overall response to this interview?

2. What is the sense you get of their living style and context?

3. Was there any specific part of the interview when they became particularly animated, interested, involved?

4. Is there anything else that would help us understand this person's responses.

II. COMPLETE and REVIEW TAPESTRY

1. If people have not filled out this chart (or only partially), complete it with them. If they have done something with the chart, begin by reviewing the tapestry with them. You may wish to begin by asking the person to "walk you through" their Marker/Milestone Events (making sure you record the dates or their age with each event). Then, you should find out if any part of the tapestry is unclear to them and whether they had any problems or questions filling it out (this is important feedback to us concerning the usefulness of this exercise.)

   It is important to give people a chance to talk about their major life events (which will be probed further with other questions), but you should also try to keep the "storytelling" brief.

   If the respondent has not done anything with the chart and seems reluctant to write, feel free to be their "scribe" as they orally relate their stories. They may not be literate or would prefer just to talk. Your summary of what they said (within the categories of the chart) can be given to them as a "souvenir" of your interview.

2. When the chart is complete, ask them to look at it and divide the chronological time into "chapters" (or scenes of a play, or eras) which make sense to them. Draw lines to indicate where these divisions are.

   Then ask them to "name" these chapters — "This was the time in my life called..." Record these in the far left column and be sure they are voiced out loud for the tape. Ask them why they gave it that particular name.

III. Relationships

These questions continue the "Key Relationships" column of the tapestry by focusing on the present.

1. How do you think of or remember your parents at present? What stands out for you now about your father? Can you describe him for me? How about your mother? Do you think your perceptions of your parents have changed significantly over the years? How and when?

   (In this question, you are not necessarily looking for physical characteristics, although this may be included. It is particularly important to try to get a sense of whether the respondent is able to construct the interiority of the parents and take their perspective.)

2. Are there any relationships (persons and groups) that seem important to you at present? Why are these important?

3. Do you recall any changes in relationships that have had a significant impact on your life?

IV. CRISIS AND PEAK EXPERIENCES

This section probes in more depth the "Marker/Milestone events" of the tapestry.

1. Have you experienced times of crisis or suffering or times when you felt that life had no meaning or you were disillusioned with it? What happened to you at these times?

   What impact did these times have on your life? Did you feel the same or different as a person?

   (You will want to know what the respondent thinks was going on in his/her life at these times. Also, whether the crisis shook his/her sense of meaning and what this led to.)

   Did you try to get help from any person or any idea.

   Was there any spiritual thought or expression that was helpful to you during this time?

2. Have you ever had moments of great joy, or breakthrough, or experiences that affirmed or changed your sense of life's meaning?

   How have these experiences affected you?

   Was there any music or image or piece of art that you were drawn to at this time?

V. PRESENT VALUES AND COMMITMENTS

This further elaborates the "Key Focus" column on the tapestry.

1. Are there any beliefs, values and commitments that seem important to your life right now?

   (This question is left open-ended and you should spend some time probing it. You want to find out how stated beliefs and values are enacted in the person's life, how strongly they are held, and how they came to be held. Also, you are interested in who or what supports or opposes the respondent's beliefs, values and commitments.)

2. Does this differ from those things that have been a key focus for you at other times in your life? (Refer to "Key Focus" on the tapestry chart.)

3. When you have an important decision to make how do you generally go about making it?

   (Be sure to probe here for specific examples from the respondent's life. To concretize this decision-making process, you may wish to have them think through the "steps" they take in coming to a decision.)

4. What do you think makes an action right or wrong? Are there certain actions that are that are always right or certain moral opinions that everyone should hold? Why or why not?

5. If you have a question which you cannot decide, or a difficult problem to solve, where or to whom would you look for guidance?

   Looking at what you said have been your "Authorities" during your adult years, has this changed over time?

6. Do you think that, generally, people change significantly in their major values as they go through life, or do they remain basically the same?

VI. THE ECOLOGY OF CHILDHOOD SPIRITUALITY

1. Now, let's look back even further in your life, to your childhood. I'd like to ask you a few questions that get at some early memories. It might be helpful if you close your eyes and try to picture yourself back then.... In your mind's eye, see yourself as a youngster, before you started going to school. Perhaps you can remember by recalling a photograph you've seen of yourself at that early age. Now see the place where you lived at that time -- the room where you slept, where you ate, where you played. What kind of neighborhood did you live in at that time? Can you see your favorite places within that environment?

2. We're interested in knowing how certain days were "kept" or experienced back then. How did your family keep Sunday (or Saturday or other Holy day) when you were this young?

   See yourself on a Sunday (or Holy day). How does it unfold? Do you recall anything particular that is done or said during this day that has some significance for you?

3. Stay with the memory of yourself at this early age. Do you remember any feelings you had about God, or about ideas like "eternity" or any other spiritual experience that made you feel close to God?

   How did this make you feel about yourself? About your family? About nature or the world?

4. Now, moving ahead in time, picture yourself at about nine or ten years old. Were you doing similar things on Sundays (or Holy days) as when you were four or five years old? Why and why not?

5. Did your mother or father (for some relative or other adult teach you about spiritual things? Did you recall about these?

   Did you participate in any religious programs at a church/synogogue? What do you remember about this?

6. During this time, did you have any experiences that made you wonder about life, death, the future (fantasies, visions, images, relationships that were in some way special or transcendent)?

7. Can you remember any religious symbols, hymns, stories that had an impact on you at this time? If so, in what way?

8. What about any particular kind of book (novel, adventure, biography) that attracted you during these years? Did you find yourself drawn to certain kind of stories?

9. Whom did you admire at this age?

10. Moving ahead a few more years, you are now in your mid or late teens. Were there any changes in your family's expressions of religion? What were your own feelings and attitudes at this point?

11. Whom did you admire when you were this age? What about them did you admire? Who were your teenage heros or models? Looking back, why was this so?

12. What would your friends have said about you at this point in time in terms of how "religious" you were? Did your friends feel the same way as you?

VII. RELIGION

1. Continuing some of the things we've talked about as important memories from your childhood, let's look at your tapestry chart in light of some religious aspects of your adult life. Through the chapters that you've outlined, have there been any symbols, rituals, religious objects or ideas that stand out for you? Why have they been important? How have they affected you?

   (Be sure to ask what the person things the symbol or ritual signifies or means. If no symbols have been important, ask him/her to interpret a symbol with which he/she might be familiar, such as the "cross". candles or incense, the shepherd and the lost sheep, etc.)

2. What about any dreams that have been meaningful to you -- perhaps a repetitive one or symbolic ones? If so, what do you do about these?

3. Now, let's fill in the last column in your chart called, "Significant Dreams or Images." From what you've just said about symbols, images, dreams, etc., let's see where you would place them on the tapestry chart.

4. Do you pray, meditate, or participate in some kind of spiritual exercise? If so, what do you think is happening when you do this?

5. If people disagree about a religious issue, how can such conflicts be resolved?

   Have you ever struggled with yourself (or someone else) about a religious controversy or issue?

   (Probe for a sense of how his/her world view relates to others, a sense of whether some beliefs are normative for everyone, boundaries of what types of other views a person is willing to consider, etc.)

6. We would like to ask something which is hard to define and we don't know the best way to get at it. Maybe you can help us with this. What we want to know is how you see or think or feel about God and how you would express your relationship to God. Since different people will relate differently to this question, we'd like to offer you some alternative ways to respond. You can then choose what is comfortable for you. One way would be to think of whatever words or images come to mind when you hear the word "GOD". Another way would be to recall a song or hymn that says what you feel about God. A third option is not to say anything, but to draw

something that represents God to you. You see, we want to get at your deep-down feelings and impressions which are hard to talk about. Which way would you like to do this?

7. Now, let's do the same with two other words which are hard to define.

   What does SIN mean to you?

   What does FAITH mean to you?

   (Interviewers -- have a separate sheet of paper to record whatever comes from answers to six and seven — as verbatim as possible. Write their name and yours at the top of this sheet and send it to Connie along with the tapes. <u>This is important to do</u>.)

8. Do you know anyone who you would say has a "mature faith"? How would you describe this person? Where are you in your faith? What might be the next step in faith for you?

VIII. MEANING/REFLECTIVE and INTEGRATIVE QUESTIONS

(These questions provide a chance to elicit some integrative threads as well as have people respond to sources of meaning in their lives. The questions should all be asked and in the order in which they are placed.)

1. Reflecting over your life to date, have you sensed that you have discarded any early beliefs or understandings? Have you tried to "unlearn" something that no longer works for you?

2. When something is changing in your life, do you feel the need to "hold on" to something or someone, or do you feel the urge to "let go"?

3. Do you feel that your life is pretty stable or regular at this point --sort of like a plateau? Or do you feel that life is changing or shifting for you at this point? Are you searching for another chapter in your life?

4. Using your imagination for a moment — if a big box were mysteriously delivered to your front door and the label on it say, "YOUR NEXT MAJOR CHANGE," what would you do with it? What might be inside? How would you feel about it?

5. What meaning does your life have for you at this time in your life?

   What gives life meaning for you, especially when you're feeling down or discouraged? What keeps you going at these times?

6. For you, where does this philosophy or perspective come from? Have you always felt this way? If not, when did this idea take root?

7. When you think of the future, how does it make you feel? Where does this come from?

(The scope and coherence of the world view being projected here is important, as in the scope of the person's concern. Is he/she concerned with the future of the human race, national, family, shelf, etc. You are also interested in whether anything gives them hope or no hope.)

8. Do you have a philosophy of life that has run through your life to date? That is, has there been sort of thread(s) that has tied together a lot of your life?

9. Is there anything we haven't discussed that you would like to say now? Anything at all that comes to mind?

THANK YOU SO MUCH FOR YOUR COOPERATION!

APPENDIX C

Demographics of Module 2

1. Number = 41

2. Men: 18 Women: 23

3. Age Cohorts:

	Women	Men
20s	1	0
30s	4	6
40s	6	2
50s	7	6
60s	3	3
70s+	2	1

4. Education:

Less HS	5
HS degree	4
Some college	4
BA/BS	11
MA/MSW/MSc/MDiV	11
MD	1
Ph.D.	4
DMin	1

5. Marital Status

Divorced or Separated	8	(Two are gay persons. Another has been widowed twice)
Married	21	
Single	11	(Three gay; one celibate)
Widowed	1	

6. Social Class

Lower	1
Lower Middle	7
Middle	20
Upper Middle	13

7. Religious Affiliation:

Assemblies of God	1
Baptist	3
Eastern Philosophy/New Age	2
Episcopal	5
Ethical Culture	1
Jewish	4
Lutheran	7
Methodist	2
Roman Catholic	8
United Church of Christ	2
None or not known	6

8. Ethnic Identity

Black	5
Native American	2

Mexican American	1
White	29
Jewish	4

9. Occupations

There was quite a variance of occupational backgrounds. Five were educators and 6 were administrators (education, health services, criminology, information services). Three were clerks. There were two of each of: manager, artisan, clerk, therapist, clergy, secretary and housewife. The remaining categories were: civil servant, librarian, farmer, fisherman, editor, bank robber (retired), physician, psychotherapist, retired nurse, engineer, unemployed educator, real estate agent.

10. Place of Residence

The subjects come from the following states/provinces

Illinois	(1)
Indiana	(4)
Massachusetts	(5)
New Jersey	(4)
New York City	(4)
North Dakota	(5)
Oklahoma	(2)
Ontario	(7)
South Carolina	(4)
Texas	(3)
Vancouver	(2)

APPENDIX D

Interview Codie W Scored By Leean

Resp.#	S/U	Aspect	Stage	Comments
1-18	U			
19-21	S	B	3	Emphasis on stereotypic values; Concrete perspective-talking
22	S	B	3	(Same as above)
23-24	U			
25	S	E	3	Authorities selected on basis of feelings, appearances, tacit Concepts
26-53	U			
54-55	S	E	3	Identifies with his father - authority not critically examined
56-59	S	F	3	Tacitly held values - some conflicts but generated from external authority Dr invisible
60-63	U			
64-75	S	E	3	Authorities all had interpersonal value to him
76-77	S	A	3	Doesn't distinguish self relationships from system of meaning
78-96	U			
97	S	C	3	Moral judgments based on inter-personal harmony, personal feelings
98-108	U			
109-114	S	C or F	3	#3 & 4 critical (C) #8,10 (F)
115-123	U			
124	S	F	3	#1, 2, 3, 4
125-173	U			
174-179	S	E	3	Authority based on personal choices - Father is surrogate God
180-184	S	G	3/4	Power of symbols evokes feelings, but starting to also evoke concepts - continuity & meaning for his devotion to God
185-186	U			
187-189	S	G & E	3	Conventional views - uncritical - cross means expectation
190-195	U			
196-197	S	E	3	Follows what is expected of him - non-critical
198-200	U			
201-202	S	G	2	Literal perspective of God
203-206	U			
207	S	G	3/4	Symbol connects with his life experiences - not explicit yet
208-211	S	C	3	Conventional - faith is knowing what is right - Simplistic
212-245	U			
246	S	A	3	Trying to isolate variables to explain past conflict - no explicit system
247-248	U			
249	S	F	3/4	Beginning to formulate life as series of challenges - not yet explicit
250-254	U			

NOTES: Initial reading was 3. 23rd Found
This person has not come to terms with authority figures, especially his father who directs all his actions (although deceased) Feeling indigne because of his miraculous recovery from auto accident has now become a restrictive boundary since he has to prove he was worthy of this - rather than accept it as the Grace of God.

APPENDIX E

CENTER FOR FAITH DEVELOPMENT
INTERVIEW CODING DATA SHEET

ENTER IDENTIFICATION CODE: LEEANW.CL
NTERVIEWER'S IDENTIFICATION CODE: W Tom
NTERVIEWER: CL CODED BY: CL
DATE CODED: 8/84

RESPONSE NO.	ASPECT CODE	STAGE CODE
-18	NOT CODED	0
9-21	SOCIAL PERSPECTIVE TAKING	3
22	SOCIAL PERSPECTIVE TAKING	3
23-24	NOT CODED	0
25	LOCUS OF AUTHORITY	3
26-53	NOT CODED	0
54-55	LOCUS OF AUTHORITY	3
56-59	FORM OF WORLD COHERENCE	3
60-63	NOT CODED	0
64-75	LOCUS OF AUTHORITY	3
76-77	FORM OF LOGIC	3
78-86	NOT CODED	0
87	FORM OF MORAL JUDGEMENT	3
98-108	3	
109-114	FORM OF MORAL JUDGEMENT	3
115-123	NOT CODED	0
124	FORM OF WORLD COHERENCE	3
125-173	NOT CODED	0
174-179	LOCUS OF AUTHORITY	3
180-184	0	
187-189	SYMBOLIC FUNCTION	3
190-195	NOT CODED	0
196-197	LOCUS OF AUTHORITY	3
198-200	NOT CODED	0
201-202	SYMBOLIC FUNCTION	2
203-206	NOT CODED	0
207	SYMBOLIC FUNCTION	3.5
208-211	FORM OF MORAL JUDGEMENT	3
212-245	NOT CODED	0
246	FORM OF LOGIC	3
247-248	NOT CODED	0
249	FORM OF WORLD COHERENCE	3.5
250-254	NOT CODED	0

****

DATA ANALYSIS

OTAL NUMBER OF RESPONSES: 34
UMBER OF RESPONSES CODED: 19
UMBER UNCODEABLE : 15

NITIAL SCORE FROM FIRST READING: 3

NTERVIEW STAGE SCORE : 3

STAGE	NO. OF RESPONSES
1	0
1.5	0
2	1
2.5	0
3	16
3.5	2
4	0
4.5	0
5	0
5.5	0
6	0

ASPECT	NO. OF RESPONSES	ASPECT SCORE
FORM OF LOGIC	2	3
SOCIAL PERSPECTIVE TAKING	2	3
FORM OF MORAL JUDGEMENT	3	3
BOUNDS OF SOCIAL AWARENESS	1	0
LOCUS OF AUTHORITY	5	3
FORM OF WORLD COHERENCE	3	3.16667
SYMBOLIC FUNCTION	3	2.83333

HIGH ASPECT:	3.16667	FORM OF WORLD COHERENCE
LOW ASPECT:	2.83333	SYMBOLIC FUNCTIONING
ASPECT RANGE	.333334	

INTERVIEWER/CODER COMMENTS

THIS PERSON HAS NOT COME TO TERMS WITH EXTERNAL AUTHORITY FIGURES, ESPECIALLY HIS FATHER WHO DIRECTS ALL HIS ACTIONS (ALTHOUGH DECEASED). FEELING UNIQUE BECAUSE OF HIS MIRACULOUS RECOVERY FROM AUTO ACCIDENT HAS NOW BECOME A RESTRICTIVE BOUNDARY SINCE HE HAS TO PROVE HE WAS WORTHY OF THIS- RATHER THAN ACCEPT IT AS THE GRACE OF GOD.

COMPARISONS OF RESPONSES OF MODULE 1 AND 2 SAMPLES TO GALLUP POLL SURVEY

The demographics of the two groups indicate some similarities as well as differences.

Where the two groups are similar:

1. Religious affiliation is Protestant and Roman Catholic categories.
2. Marital status, with Module 2 having more divorced persons.
3. Percentage balance between men and women.
4. Political orientation, with Module 1 having more Republicans.
5. Income range, with Module having more "don't know/refuse to answer" and significantly less persons reporting the highest income level.

Where they differ:

1. Education - Module 2 with more at higher level.
2. Employment - Module 1 has more part time and unemployed.
3. Active religious participation -- Module 2 has more active members.
4. Age range - Module 1 has more under 30 and less over 50.

There are little differences in their experience of life cycle challenges such as divorce (1/5), death of a loved one (4/5), having a born again experience (about 1/3), and having been out of work for a long period of time (about 1/5).

Where there are some differences with experiences of receiving a promotion at work, having a baby, being lonely for a long time, worrying about one's health, and consciously leaving a church or religious group. Module 2 people checked these events more frequently than did Module 1 respondents.

Both samples display remarkable commonalities in the way they responded to the types of resources one chooses for dealing with problems or life crisis. About 2/3 read the Bible or other inspirational literature in both groups. Also true for both groups, about 80% claim they pray about problems. About 40% in both samples would seek help from a religious counselor, but Module 2 more than Module 1 people would also seek help form other professional counselors. About 90% in both groups would share these problems with their families.

Module 2 sample would be more likely than Module 1 to share with closer friends, discuss with a class or group in a church or synagogue, and seek help from a support group.

Both groups are almost identical (over 80%) in saying that religion is fairly or very important to them (Module 2 people placed more emphasis on the higher degree). About 95% said that the idea that one's life has meaning and purpose was fairly or very important to them.

Respondents were given the chance to choose a statement which came closest to their own view of faith. In both samples, about a sixth of them chose "A set of beliefs" and only a small percentage chose "Membership in a church or synagogue." Similarly, a majority within both groups indicated that faith was like "A relationship with God." Where the two groups differed on this question was in responses to faith as "Finding meaning in life" (Module 1, 23%; Module 2, 32%). In Module 1, 18% of the people said that the idea of faith was not meaningful to them (there were none in Module 2). These comparisons point to a great deal of commonality between the two samples.

With these similarities in mind, it is interesting to note where more significant differences between the two samples is evident. Module 2 people are much more positive about their experiences with religion and more likely to say that one's faith is strengthened by questioning early beliefs. Module 2 respondents also claim to have more faith presently as well as when they were 16 years old than do Module 1 respondents. Also, Module 2 more than Module 1 say that their faith has changed within the last 20 years. Module 1 people are much more likely to have had a faith change more than 20 years ago. A possible explanation for these differences in experiences of faith change may be that Module 1 people are more likely to say a persons's faith <u>shouldn't</u> change throughout life (31% to 11% in Module 2.)

In these questions concerning faith change, again some similarities emerged. When they responded to the impacts on their faith as a result of these faith changes, about 4/5 in both samples indicated that their faith was stronger as well as more meaningful. Likewise there was a fairly even split in both groups over whether their faith be came totally different or a little different as a result of these changes.

Another question asked respondents how much they agreed or disagreed with statements about God. These eight statements were designed to elicit certain faith stage perspectives. The responses of both Module 1 and Module 2 respondents are presented in Table 1 below.

FIGURE 1

Theorist	Theory	Stages/Eras/Levels	Aspects/Attributes Tasks/Perspectives	Data Collection Instruments	Data Analysis Procedures
James Fowler	Structural Stages of Faith Development	1. Intuitive-Projective 2. Mythic-Literal 3. Synthetic-Conventional- 4. Individuat-ive-Reflective 5. Paradoxical-Conjunctive 6. Universalizing	A: Form of logic B: Social Perspec-tive Taking C: Form of Moral Judgment D: Bounds of Social Aware-ness E: Locus of Autho-rity F: Form of World Coherence G: Symbolic Func-tion	Interview Set "The Unfolding Tapestry of My Life" (Charting major life events, relationships, authorities, images, life chapters) "Faith Development Interview" "Ecology of Child-hood Spirituali-ty"	Coding interview responses by Aspect and Stage Computer Analysis of mean scores for aspects; overall interview stage score; modal response stage; high aspect, low aspect; aspect range Analysis of Transi-tion scores by criteria of aspect range, global score, modal response, movement vs. stagnation
Erik Erikson	Psychosocial Stages of Human Develop-ment	1: Trust vs. Mistrust 2: Autonomy vs. Shame 3: Initiative vs. Guilt 4: Industry vs. Inferiority 5: Identity vs. Identity Con-fusion 6: Intimacy vs. Isolation 7: Generativity vs. Stagnation 8: Ego Integrity vs. Despair	(Same as stages or eras — i. e., the two polarities)	Faith Development Interview Set Eriksonian Measure of Psychosocial Development (EMPD)	Coding interview responses by attributes (polarities) on scale of 0-28 with numerical quadrant values of very high, high, low, very low. Construcoting graphs, doing statistical analysis Assigning content codes to numeri-cal summaries A: Negative reso-lution B: Unresolved with significant tension C: Resolved with lingering tension

Theorist	Theory	Stages/Eras/Levels	Aspects/Attributes Tasks/Perspectives	Data Collection Instruments	Data Analysis Procedures
					D: Ascending stage E: Positive Resolution F: Not yet at this stage Statistical analysis of self-report responses using same scale of 0-28, and graphing numerical values for each attribute.
iel Levinson	Eras of the Life Cycle	1: Early Adult Transition (17-22) 2: Entering the Adult World (23-29) 3: Age 30 Transition (30-31) 4: Settling Down and "Becoming One's Own Man" (32-29) 5: Mid-Life Transition (40-45) 6: Middle Adulthood (46-59) 7: Late Adult Transition (60-65) 8: Late Adulthood	Tasks During Early Adult Years A: Forming and Living out the dream B: Forming mentor relationships C: Forming an occupation- D: Forming a marriage or love relationship ********** Polarities at mid-life A: Young/old B: Attachment/ Separateness C: Masculine/ Feminine D: Destruction /Creation	Faith Development Interview set	Analysis of narrative and chronological data from interviews and tapestry charts. Developing descriptive accounts of movement through eras and tasks

THEORETICAL FRAMEWORK				RESEARCH METHODOLOGY	
Theorist	Theory	Stages/Eras/Levels	Aspects/Attributes Tasks/Perspectives	Data Collection Instruments	Data Analysis Procedures
Nancy Chodorow	Psycho-analytic Perspective on Sex Differences.	(None)	Feminine Perspective defined through relation and connection to others (PERSONAL) Masculine Perspective defined through external, fantasized male role (POSITIONAL) and from rejection of female /mother identification.	Faith Development Interview set	Analysis of responses indicative of gender differences according to ego boundaries, orientations in life and type of development
Carol Gilligan	Moral Development of Women	Levels of Reasoning: 1: Individual Survival 1a: Transition from Selfishness to Responsibility 2: Concern for "Goodness" 2a: Transition from "Goodness" to "Truth" 3: Tension between Selfishness and Selflessness	Female Prototype: person-oriented Male Prototype: logic-oriented Feminine ethic of caring and interdependence vs. masculine ethic of rights and self-sufficiency	Faith Development Interview Set	Analysis of responses indicative of levels of reasoning and female/male prototypical orientation.
Florine Livson	Psycho-physical Development	(None)	Index of psychological and physical health	Faith Development Interview Set	Analysis of responses indicative of personality traits associated with traditional and non-traditional men and women